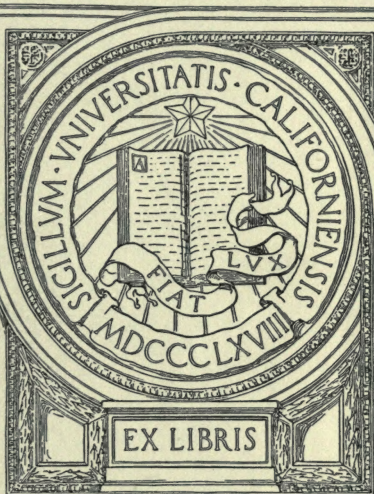


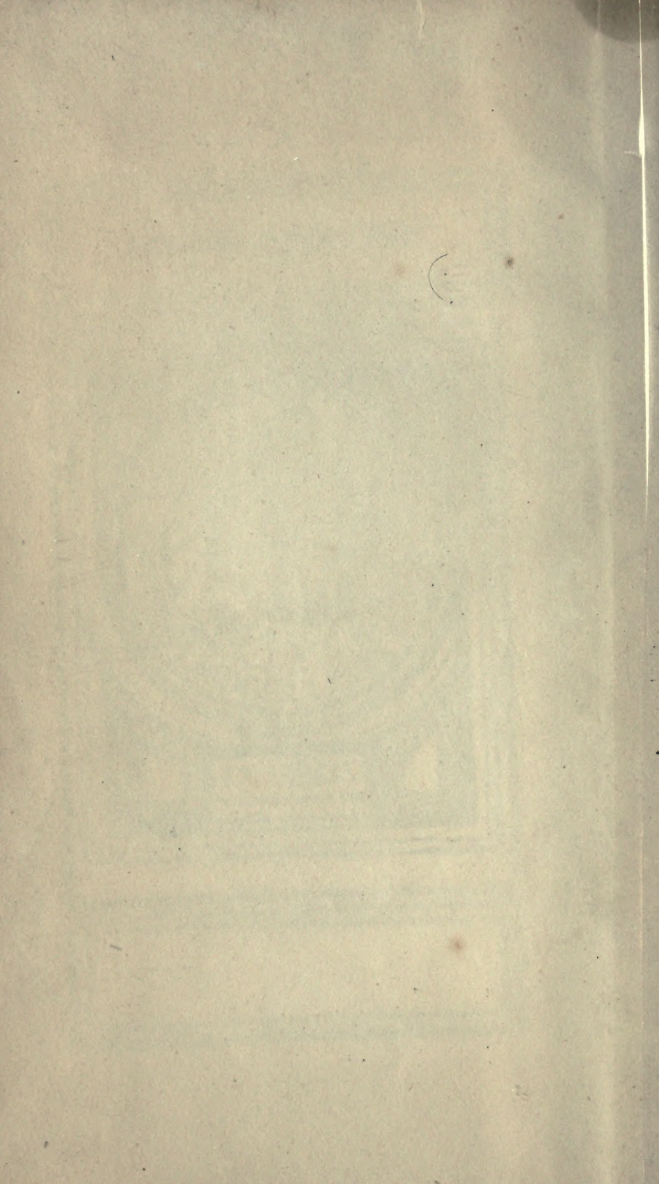


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Commercial Instructor



NOTICE TO THE PUBLIC

AND

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ALL PERSONS IN THE

ADVERTISEMENT

The compiler of the following list, has endeavored to avail himself of the most authentic sources of information: and he confidently flatters himself, that, after an anxious perusal of the following sheet, no one can remain ignorant of the correct and proper forms of keeping accounts, and transacting business; or incapable of conducting property upon commercial and mercantile principles, and in a business like manner.

R. C.

Washington, October, 1831.

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R. C.

Walsingham, October, 1831.

THE
COMMERCIAL INSTRUCTOR,
AND
ACCOUNTANT'S CATECHISM:
ADDRESSED TO
ALL PERSONS IN TRADE.

IN FOUR PARTS

VIZ.

PART I.

Explanation of Commercial Terms.

II.

One hundred and fifty Queries on Bills, Merchants Accounts, &c. with their answers.

III.

A clear and explicit statement respecting the Stocks, and of the nature of Funded Property: together with the general mode of transacting business in the Public Funds, of Insurance, Exchanges, &c.

IV.

Commercial Formula, &c.

SECOND EDITION.

WELLS.

PRINTED BY H. NEVILLE; AND SOLD BY THE AUTHOR.

1831.

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COMMERCIAL INSTRUCTOR,

AND

ACCOUNTANT'S CATECHISM:

ADDRESSED TO

ALL PERSONS IN TRADE.

IN FOUR PARTS

An abridgement

PART I.

Explanation of Commercial Terms.

II.

Entered at Stationers Hall.

III.

A clear and explicit statement respecting the Stock, and of the nature of Funded Property: together with the general mode of transacting business in the Public Funds, of Loans, and, Exchanges, &c.

IV.

Commercial Formulas, &c.

SECOND EDITION.

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EXPLANATION OF COMMERCIAL TERMS.

A.

ABANDONMENT. Its most ordinary application in commercial transactions is to marine insurances; it then signifies the exercise of a right, which the Assured claims, to call upon Under-writers, or Insurers to accept of what is saved, and to pay the full amount of the insurance as if a total loss had happened.

Abatement, is a discount allowed for prompt payment; it is likewise allowed at the Custom House on goods which have received damage by salt water &c.

Abbreviations, the initials, or characters, of commercial terms, used in marking bales, casks, or other packages of goods.

Acceptance, is an engagement to pay a bill, when due, according to the tenor of the acceptance.

Accommodation Bills or Notes, are those to which the *Drawee* only lends his name, and the *Drawer* engages to furnish him with the means of payment when the bills fall due.

Account-Current, is a state of mercantile transactions with correspondents, drawn out in a plain and circumstantial manner in the form of Dr. and Cr. shewing how affairs stand between the parties at the time when the account is made up.

Account-Sales, is an account of goods sold on com-

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mission, drawn out by the agent to whom they were consigned, to be sent to his employer, or the person who made the consignment.

Act of Honour, an instrument drawn up by a Notary-public, when a bill is accepted for the honour of another person.

Action, is, in a mercantile sense, applied to a law proceeding, instituted to recover payment of a debt due, and unpaid.

Acquittance, is a discharge in writing acknowledging payment of a debt.

Adjustment, the settling averages on losses, or policies of insurances on ships or merchandize.

Administrator, a person to whom the ordinary commits the administration of the goods of a person deceased, in default of an executor.

Advance, money paid before goods are delivered, or in case of consignment, before they are sold.

Advice, mercantile intelligence. To advise a bill is to describe the amount, date, term, to whom payable, &c. and request the person on whom it is drawn to accept it.

Affreightment, the act of loading a vessel with goods.

Affidavit, signifies an oath in writing, sworn before some person who is authorised to take the same.

Agent, a person employed, or taken to be employed by another, to transact business *in the place* of his employer.

Agio, a bank term in Holland, and expresses the difference between bank money, or current money, and cash.

Allotting, or Allotment of Goods, is when a ship's cargo is divided into several parts, bought by different persons, whose names are written on as many pieces of paper, which are applied by a neutral per-

son to the several lots or parcels, by which means the goods are divided impartially.

Allowance, a customary deduction in weights and measures, such as *draft, tare, ullage &c.*

Alloy, a baser metal mixed with a finer one. The alloy of gold is estimated by carats, that of silver by pennyweights. In England the standard for gold is *22 carats fine*; that is 22 parts of pure gold and 2 of alloy. The standard for silver is 11 oz. 2 dwts. of pure silver to 18 dwts. of alloy, making together 1 lb. troy.

Annuity, a periodical payment of money either yearly, half-yearly, quarterly, weekly, or at any other intervals.

Annul, in Book-keeping, signifies to render an article of no import in the account. Instead of *erasing* a *sum* which has been entered by mistake on the Cr. side of an account, the account is *debited* for the same sum; and, on the contrary, if a sum has been entered on the Dr. side, the same sum is placed to Cr. side of the account.

Antedate, a spurious or false date, prior to the true date of a bond, bill, or letter.

Appraiser, a person licenced to set a value upon goods to be sold.

Arbitor, or Arbitrator, a judge appointed by the parties, to whose decision they voluntarily submit.

Arbitration, an amicable way of settling disputes, by referring them to the decision of persons chosen by the parties.

Arbitration of Exchanges, is a comparison made between the exchanges of different places, for the purpose of negotiating bills to advantage.

Assay, in a *technical sense*, means the process by which the fineness of coins or bullion is determined.

Assignee, a person appointed to manage the affairs

of a bankrupt. In Scotland the same person is called a Trustee.

Assurance, *vide* Insurance.

Attachment, the act by which a creditor may claim and seize the effects of his debtor, wherever they may be found.

Average, a contribution made for losses at sea. Averages are distinguished into general and particular.

General Average is a proportionable contribution paid by all the proprietors of a ship and cargo for losses, which are made with a view to safety, such as throwing goods overboard, or cutting away masts to prevent shipwreck.

Particular Average is a contribution for such damages or losses as may happen from the common accidents of sea.

Award, is the judgment of arbitration of one or more persons, at the request of two parties who are at variance, for ending the matter in dispute.

B.

Bailment, is a delivery of things, whether writings, goods, &c. into trust, on condition that they shall be returned when the terms of the agreement are fulfilled.

Balance, the difference between the Dr. and Cr. sides of an account in a merchant's books.

Balance of Trade, the difference between the commercial exports and imports of one country with respect to another.

Bale, a pack, or certain quantity of goods, or merchandize.

Ballast, a quantity of stones, gravel, sand, or any other heavy material, laid in a ship's hold, in order to make her draw more water, and render her more capable of carrying sail, without the danger of over-setting.

Balliage, a small duty paid to the city of London by aliens and others for certain commodities exported by them.

Banco, bank money; particularly applied to banks of deposit. At Hamburg it is used to describe *banco-money* from *current-money*.

Bank, a common repository where persons agree to keep and circulate their money.

Bank-Bill, a promissory note issued from a bank, payable on demand.

Banker, a proprietor of a banking-house, or the trustee for a merchant or other person, who is possessed of money which he does not wish to retain in his own hands, but places it for security with some banker, from whom he draws it in such sums and at such times as his occasions require.

Bankrupt, a person in trade whom insolvent circumstances have forced to commit and act of bankruptcy.

Barratry, any fraud committed by the master or crew of a ship on the owners or insurers; such as sinking, deserting, or taking away the ship, or embezzling the cargo.

Barter, the exchanging of one commodity for another; such was the original mode of Commerce till money was invented.

Bill, a term generally applied to a draft or promissory note, sometimes to an advertisement, and frequently to an account of goods.

Bill of Entry, a note or list of the particulars of goods entered at the Custom-house.

Bill of Exchange, a written order for the payment of money, issued from one place, and directed to another.

Bill of Exchequer, are those issued by Government for different sums, which bear interest till paid off, at the rate of $3\frac{1}{2}d.$ per 100*l.* per day. They are some-

times at a premium, and sometimes at a discount, as they fluctuate with the public funds.

Bill of Health, an account of the health of the crew, given in by the captain or master of a ship.

Bills India, bills drawn in India on the East India Company in London, and payable at the India House.

Bill of Lading, is an acknowledgement signed by the master of a ship, and delivered to the shipper or proprietor of the goods. It contains an account of the articles received on board, and a promise to deliver them at the intended place for a specified sum. Three bills of lading are usually made out, one to the shipper, another to be held by the captain, and the other to be sent to the person to whom the goods are addressed.

Bills Navy, are those issued by the Navy Board in payment of the stores for the ships, dock-yards, &c. They are made payable at 90 days, with interest at $3\frac{1}{2}$ d. per day on each 100l.

Bill of Parcels, a note of the quantity and value of goods sold, given by the seller to the buyer along with the goods.

Bill of Sale, a sealed contract by which the right or interest in certain goods is conveyed from one person to another.

Bill of Store, a licence granted by the Custom-house to merchants, to carry such stores or provisions as are necessary for a voyage, free of duty.

Bill of Sufferance, a licence granted to a merchant at the Custom-house, allowing him to trade from one port to another without paying custom.

Bills Victualling, are those issued by the Victualling Board, like Navy Bills by the Navy Board.

Blank Credit, the permission which one house gives to another to draw on it to a certain amount, at any time for their accommodation.

Blank Letter of Attorney, one in which a *void space* is left to be filled up with the name of the person who is to act.

Blank Indorsement, of *Bills of Exchange*, when the holder only writes his name on the back of it, leaving an empty space sufficient to write an order or a receipt.

Bond or Obligation, a deed whereby a person binds himself, his heirs or executors, to pay a certain sum, or do some other act as therein specified.

Bonds India, are those issued by the East India Company of 50*l.* and 100*l.* each, bearing interest at 5 per cent. per annum, and which is paid at the India House.

Bonds, *post obit*, a bond which only becomes payable after the death of the person whose name is therein specified.

Bonded Goods, are certain articles, which, on being landed, are warehoused upon a bond being given by the owner for payment of the duties, &c.

Book of Cargo, or *Loading*, a book kept by the mate of a trading vessel, containing the particulars of the goods on board.

Book of Rates, a book shewing the duty to be paid at the Custom-house, for goods exported and imported.

Bottomry, the act of lending money on a ship's keel or bottom. The lender advances money to the owner of a ship, who pledges his property in the same as security; and engages to repay the money with a stipulated advance, when the ship returns; but to pay neither loan nor interest if the ship be lost.

Bounty, a premium given for the encouragement of some branch of trade, manufacture, or agriculture.

Broker, a person employed by merchants in buying and selling; who, for a small per centage, finds

his employer buyers in the one case, and sellers in the other. There are Ship Brokers, Insurance Brokers, Exchange Brokers, Stock Brokers, &c.

Brokerage, the allowance paid by Merchants to Brokers, either for the sale or purchase of goods, bills of exchange, stock, &c.

Bullion, uncoined gold or silver in the mass.

C.

Cambist, a dealer in Bills of Exchange, or a person skilled in the business of Exchanges.

Capital, among Merchants, Bankers, and Traders, is the sum which they put into trade.

Carat, a word used in expressing the fineness of gold. *vide alloy*.

Cashier, he who keeps the *Cash* or the Money, which it is his business to receive and pay.

Certificate, a paper giving certain information of any thing, and signed by persons competent to judge of the accuracy of its contents.

Charter, a deed by which the King passes any grant or privilege to one person or more, or to any body politic.

Charter-Party, a contract executed by the Freighter and the Owner of a Ship, containing the terms upon which the ship is chartered or hired for the voyage.

Chattels, all kinds of goods and property, moveable or immoveable, except freehold property.

Check, a draft on a Banker made payable to the Bearer.

Chevisance, composition between debtor and creditor.

Circulating Medium, cash, bank-notes, or other paper money payable on demand.

Circular Letter, the printed notice of the establishment of a mercantile house, or alteration in the *Firm*.

Clearing a Vessel, is entering all particulars relating to her, at the Custom-house.

Clearing of Drafts, or Checks, the mode used by City Bankers for exchanging checks on each others houses, and settling the differences.

Cocket, a Custom-house warrant, given on the entry of goods for exportation to signify that they have paid the duty.

Commerce, the exchange of commodities for other articles, or for some representative value, for which other commodities can be procured; in other words, *Mercantile business in general*.

Commission, an allowance at so much per cent. given to Agents or Factors for transacting the business of others.

Commission of Bankruptcy, an order under the great seal, directing five or more Commissioners to enquire into the state of the Bankrupt's affairs.

Commissioner, a person who has a commission, as letters patent, or other lawful warrant to execute any public office.

Company, persons united in trade or commerce.

Composition, a contract between an insolvent Debtor and his Creditors, by which the latter accepts of a *part of the debt* in compensation for the whole.

Compromise, to adjust a difference or dispute by mutual concession.

Consignee, an Agent or Factor to whom goods are sent to be sold on commission.

Consignment, goods sent by one House to another to sell on their account, allowing them a certain commission per cent.

Consul, an officer established by virtue of a com-

mission from the King and other Princes in all Foreign Countries of any considerable trade, to take care of the affairs of commerce of his own nation.

Contingent, the proportion which falls to the share of a person concerned in any business or adventure.

Contraband Trade, a prohibited commodity or merchandize bought or sold, imported or exported, in prejudice to laws and ordinances of a state, or the public prohibitions of the Sovereign.

Contract, a covenant or agreement between two or more persons.

Contribution. *vide average.*

Convoy, one or more ships of war, employed to accompany and protect merchant-ships, and prevent their being insulted by pirates or enemies of the State in time of war.

Counter-Order, an order sent to revoke a former one, either for the sale or purchase of any commodity.

Countervailing Duties, equal duties established between two countries, and charged on the exportation and importation of the same kind of goods.

Cranage, money paid for the use of a crane. A machine used on Wharfs and in Warehouses, for raising and lowering goods, &c.

Credit, in commerce, a trust or loan of merchandize or money.

Creditor, a person to whom any sum of money is due, either by obligation or otherwise.

Credit Side, the right-hand page or side of an account.

Currency, money in common circulation whether coin or paper. In America and the West Indies money of account is called currency, being used instead of *sterling*.

Custom, a tax for goods exported or imported.

Custom-house, the place where entries are made of goods exported or imported, and the duties paid; or where drawbacks are allowed on goods exported, and the documents are received by which the money allowed is to be obtained.

D.

Day Book, the book in which are entered the particulars of the Sales, and sometimes the amount of the purchases of Goods, with other occurrences in business.

Days of Grace, are a customary number of days allowed for the payment of a Bill after the same becomes due.

Debenture, is a certificate delivered at the Custom-house, when the exporter of Goods or Merchandise has complied with the proper regulations, by which certificate he is enabled to receive a bounty or drawback on the exportation.

Debit, a term used in book-keeping to express the left hand pages of the Ledger, to which are carried all articles supplied, or paid, on the subject of an account, or that are charged to an account.

Debit Side, the left hand side or page of an account.

Debtor, a person owing money to his creditor.

Deed, an instrument in writing containing some conveyance, contract, bargain, or agreement.

Del-Credere, a charge made for the guarantee of debts. It is sometimes called Guarantee.

Demand, calling upon a man for any sum of money, or any other thing due. A Bill at sight therefore is payable on demand.

Demurrage, is an allowance made to the Master of a Ship by the Merchants, for being detained in port longer than the time agreed upon.

Deposit, a sum advanced in part payment, and

which is to be accounted for in the general balance; or a security to perform a duty, to be relieved when such duty is performed.

Deviation, is a departure without necessary cause from the regular course of a voyage. This deviation makes void the contract of insurance.

Discount, is an allowance made by the seller of Goods to the buyer when he pays *cash*, instead of taking *credit*. The usual mode is to deduct double interest for the time: thus if the credit be 3 months, $2\frac{1}{2}$ per cent. is allowed, and if 6 months 5 per cent. is taken off.

Dishonour, a term used when Bills of Exchange, &c. are refused acceptance or payment.

Dividend, a share of any capital, debt, or profit; also a share proportion of the interest of the Stocks in the Public Funds, as the South Sea &c. divided among and paid to the proprietors half-yearly.

Dock, a place where Vessels are built, repaired, laid up, or lodged for loading or unloading.

Docket, a short memorandum, or summary affixed to larger papers. *Striking a docket* is when a Creditor gives bond to the Lord Chancellor, proving his Debtor to be a Bankrupt.

Draft, a Bill or Check by which one person draws money on another; also a small allowance on goods sold by weight.

Drawback, certain duties allowed upon the exportation of some of our manufactures, or upon certain merchandize that have paid inward duties.

Drawee, the person on whom Bills of Exchange are drawn.

Dubious Paper, means Bills drawn on Houses of little credit.

Due Protection, signifies regular acceptance or payment of a Draft or Bill.

Duty, the impost laid on Merchandize at importation or exportation, commonly called the duties of Customs.

E.

Earnest, is the money advanced to bind the parties to the performance of a verbal agreement.

Embargo, an arrest on Ships or Merchandize by public authority.

Embezzlement, the act of appropriating that which is received in trust for another.

Emporium, a principal place for the importation and sale of Merchandize.

Endorsement, *vide* Indorsement.

Engrossing, purchasing a large quantity of any commodity in order to raise the price.

Entrepot, a public Magazine in most foreign countries for the reception of Merchandize imported.

Entry, a statement of goods imported or exported, as entered in the Custom-house Books.

Exchange, a place in most large cities where Merchants, Agents, Bankers, Brokers, and other commercial characters meet, to confer and treat together of matters relating to Exchanges, Remittances, Payments, Adventures, Assurance, Freights, and other mercantile negotiations, both by sea and land.

Exchanges, the paying or receiving of money in one country, for its equivalent in the money of another country, by means of Bills of Exchange.

Exchequer, the court to which all revenues belonging to the crown are brought.

Excise, an inland tax on articles manufactured or consumed as malt, ale, &c.

Exportation, the act of sending goods out of one country into another.

F.

Factor, an Agent or Correspondent residing at a distance commissioned by Merchants to buy and sell goods on their account. *vide* Agent.

Factorage, the allowance or commission given to Factors or Agents by Merchants or Manufacturers who employ them.

Factory, is a place where a considerable number of Merchants and Factors reside, to negotiate business for themselves and correspondents on commission.

Failure, is when a person in trade, through misfortune or imprudence, is unable to pay his debts.

Finances, a term usually applied to the public revenues.

Firm, the mercantile appellation of a House engaged in commerce.

First-Rate Paper, Bills drawn or accepted by a good House, such as has always paid its bills regularly.

Flat, an article of Merchandize is said to be flat when there are few buyers.

Flotsam, is when a ship is sunk or cast away, and the goods float on the sea.

Fore-Closing, a mortgage to compel payment or dispose of the property.

Fore-Stalling, the purchasing and laying up goods before they come to market, with the intention of raising the price.

Folio, the debtor and creditor side of a Ledger, or Account Book.

Freight, the goods with which a Ship is loaded; also, the money paid for the use or hire of the vessel.

Fund, a stock or capital by which any expence is supported.

Funds, Public. *vide* Stocks.

Fuori di banco, out of the Bank; the current money of Genoa.

G.

Garble, the dust, dross, and refuse of spices and drugs.

Garbling, the picking out the worst of any commodity.

Gauger, an officer appointed to gauge or ascertain the contents of any exciseable commodity.

Gazette, a paper published by Government, containing, among other things, notices of the dissolution of Partnerships, Commissions of Bankruptcy, suspension or continuance of Bounties, Embargoes, &c.

Government, "for your government," signifies to give your agent or correspondent "better information and rules for acting by" in the purchase or sale of merchandize.

Gross, signifies twelve dozen of any article.

Gross Weight, the whole weight of merchandize with the dust and dross; as also the bag, cask, or chest in which the goods are contained.

Groundage, a small duty payable in certain ports by ships coming to anchor.

Guarantee, a person who undertakes that certain stipulations shall be fulfilled.

Guild, a company or society of men incorporated.

H.

Hallage, money paid for haling, drawing, or carrying goods to and from ships; also a toll due to the Lord of a fair or market, for such goods as are sold in the common Hall of the place.

Honour, to honour a draft is to accept it on being presented, or to pay it on its becoming due.

Husbandage, the managing owner's (of a ship) allowance or commission.

I.

Importation, the act of bringing goods into a country from foreign parts.

Impost, a certain tax levied on goods imported.

Indemnity, is when one person secures another from responsibility against any particular event.

Indorsement, the signature which the holder of a negotiable bill writes on the back of it, by which he transfers his interest to a third person.

Ingrossing, buying up large quantities of corn or other provisions, with a view to raise their price, and sell them again.

Insolvent, a person in trade who has not a capital adequate to the payment of his debts.

Instalments, certain proportions in which, by agreement between debtor and creditor, a sum due is to be paid at stipulated times.

Insurance Broker, a person employed by merchants to effect insurance on their ships and cargoes.

Insurance, or **Assurance**, is a contract of indemnity, by which one party engages for a stipulated sum, to insure another party against a risk to which he is exposed. The *Insurer* or *Underwriter* is the party who takes upon him the risk, and the *Insured* is the party protected by the insurance. The sum paid is called the *premium*, and the paper containing the contract the *policy*.

Interest, a premium paid for the use or loan of money, which by law must not exceed 5 per cent. "To guard a person's interest" is to protect his property, and watch over his concerns.

Inventory, an account or catalogue of effects, a schedule.

Invoice, a paper sent off with goods exported on commission, or for the shippers own account.

J.

Jerquing, of a ship, is a search performed by an officer of the customs (called *Jerquer*) after she is unloaded, to see if there are no unentered goods concealed.

Jetsam, is when a ship is in danger of being sunk, and, to lighten her, the goods are thrown into the sea, and the ship notwithstanding perishes.

Journal, a book in which is recorded the transactions of the *Day-Book*, and the subsidiary ones, having the Drs. and Crs. pointed out, in order to post them with more ease into the *Ledger*.

K.

Kay, Key, Quay, a wharf or building of stone by the water side, in a seaport, for loading and unloading goods.

Keyage, the money or toll paid for loading or unloading goods or merchandize at a key or wharf.

L.

Lagan, is when goods are cast into the sea, to lighten a ship, and which are so heavy that they sink to the bottom, and therefore the mariners fasten to them a buoy or cork, to enable them to find them again.

Landwaiter, an officer of the Custom-house, whose duty it is, upon the landing of merchandize, to take an account of the same.

Lastage, the ballast or lading of a ship; sometimes the word is used for garbage, rubbish, &c.

Leakage, an allowance in the customs granted to the importers of liquors, which are supposed to have received damage in their passage.

Lease, a contract by which, in consideration of some payment, a temporary possession is granted of houses or lands.

Ledger, is the principal book of accounts kept by merchants and tradesmen, in which the state of every person's account is seen.

Legacy, a bequest or gift of money, goods, or chattels by testament.

Legatee, the person to whom a legacy is bequeathed.

Letter of Advice, a letter giving notice of any transaction, such as advising your correspondent that you have drawn on him, shipped goods to his order, &c.

Letter, or Power of Attorney, a writing which empowers one person therein named to act for another.

Letter of Credit, is where a merchant or correspondent writes a letter to another, requesting him to credit the bearer with a certain sum of money.

Letter of Licence, is a written permission granted to a person under embarrassment, allowing him to conduct his affairs for a certain time without being molested.

Letters of Marque, are commissions granted to captains or merchants in time of war, to make reprisals on the ships of the enemy.

Letters Patent, a privilege granted to an inventor, to entitle him exclusively to enjoy the advantage of his invention for a term of years.

Licence, a legal permission to carry on some branch of business on which a duty is laid.

Lien, a claim or attachment on any property which a person has in his possession, for a debt due to him from the owner of the property.

Life Annuities, annual payments to continue during any given life or lives.

Light-house, a tower situate upon the sea coast, illuminated in the night for the direction of ships.

Light Bills, charges paid to the Trinity House, London, for light-houses, buoys, &c.

Lighterage, money given for loading or unloading a ship by means of a lighter.

Liquidation, the winding up of business, such as paying and receiving all debts relating to the concern.

Loan, any thing lent on condition of being returned; or sums, generally of large amount, borrowed for the service of the state, and which form part of the national debt. *see Stocks.*

Lot, a portion or parcel of goods. This term is usually applied to any parcel of goods offered at a public sale.

M.

Manifest, a regular list of a ships cargo, containing the mark and No. of each separate package, the names of the persons to whom they are consigned, which paper must be signed by the master of the vessel, before any of the goods can be landed.

Manufacture, an article produced by labour or machinery from any raw material.

Manufactory, denotes a place where several artificers are employed in working at their particular craft.

Mart, a place of public traffic; a great market or fair.

Maturity, in Bills, is when they become due.

Maximum, the highest price of any article, as fixed by some law or regulation.

Merchandize, all sorts of goods which may be bought and sold.

Merchant, a general wholesale dealer on his own account,

Minimum, the lowest price of any article, fixed by some regulations.

Mint, the place where the public or current money is coined.

Monopoly, the sole power or privilege of selling any commodity, whereby others are sought to be restrained of any freedom they had before.

Mortgage, a pawn of land, tenement, or any thing moveable, laid or bound for money borrowed. The person borrowing is called the Mortgager, and the lender the Mortgagee.

Mulets, fines laid on ships or goods for the maintenance of consuls, garrisons, &c.

Mutual Debts, when two traders are indebted to each other, one debt may be set off against the other, and in case of Bankruptcy, mutual credits, as well as mutual debts may be set off.

N.

National Debt, is a debt due by any whole Political Community, as represented by their legislature and government.

Navy Bills. *see* Bills Navy.

Net Proceeds, the sum which goods produce after every deduction is made.

Net Weight, the weight of any commodity, after every deduction is made, and for which the price is charged.

Non Claim, is where a creditor neglects to make his claim within a proper time, in which case he cannot enforce demand.

Notary-Public, a person duly appointed to attest deeds and writings, he also notes or protests bills of exchange, inland, foreign, and promissory notes, when refused or returned.

Note, a memorandum, or a written order for money.

Noting, is the act of a Notary when a bill or draft is not duly honoured, or, in other words, refused acceptance or payment.

O.

Obligation, is a bond containing a penalty with a condition annexed, either for the payment of money, performance of covenants, or the like.

Obligee, he to whom a bond is made payable.

Obliger, the person who enters into a bond, or he by whom it is to be paid.

Office, a place where business is transacted.

Omnium, a term used among Stock-jobbers, to express all the articles included in the contracts between Government and the original subscribers to a loan.

Ordnance Debentures, Bills issued by the Board of Ordnance for the payment of Stores, &c. purchased for that department.

Order, a direction from one house to another, to effect certain purchases, &c. upon limited or unlimited conditions.

P.

Pack or Package, goods tied up for carriage. The latter term also denotes the charge made for tying up the goods.

Packer, a person who carries on the business of packing goods.

Par of Exchange, is the intrinsic value of the money of one country, compared with that of another, with respect both to the weight and fineness.

Parcel, a term applied both to small packages of wares, and to large lots of goods. In this last sense, 20 hhds. of sugar, or more, if bought at one price, or, in a single lot, are denominated "a parcel of sugar."

Partnership, is when two or more persons unite in trade, and agree to participate in the profits or losses according to their respective shares in the capital employed in the concern.

Part-Owners, persons concerned in ship-matters, and who have joint shares therein.

Pass In Conformity, or "to state in conformity," is to acknowledge that an account transmitted is correct.

Pawnbroker, a person who advances money upon pledges, for which he is allowed interest after the rate of 25 per cent. i. e. 3*d.* per shilling.

Payee, the person to whom a bill is made payable; and also the person entitled to receive payment of any sum of money.

Payer, he who binds himself to the payment of bills, bond, or any sum of money, either verbally or in writing.

Penalty, a forfeiture for disobedience to certain laws or regulations: a penalty also is usually annexed to secure payment of money, the performance of certain covenants in a deed, articles of co-partnership, &c.

Permit, a licence from the Excise, for persons to remove exciseable articles, denoting that the duties have been paid.

Pesage, money paid for weighing goods, &c.

Policy of Assurance, the deed or instrument by which a contract of assurance is effected.

Portage, money paid for sailors wages while in port: also money paid for the use of a port in shipping or landing goods.

Port-Sale, a sale of goods upon the Key.

Post-Entry. When goods are weighed or measured, and the merchant has got an account thereof at the Custom-house, and finds his entry already too small, he must make a *post* or an additional entry for the surplusage.

Posting, in *Book-keeping*, is the mode of transferring articles from the Journal, or the subsidiary books, to the Ledger.

Poundage, the customs and other duties, payable

on all goods imported (except those free of duty or liable to tonnage); being in most cases levied at so much per pound or per cent. on the respective values.

Pre-emption, a first buying, or buying before others.

Premium, the money paid an underwriter for insuring the safety of ships, goods, &c.

Price Current, a list of the various articles of Merchandize in the market, with the present prices annexed to each.

Primage, a certain allowance paid to mariners and master of a vessel for loading the same.

Principal, the capital sum due, or lent, in opposition to interest. It also means the head of a *Firm*, or commercial house.

Prisage, is that custom or share that belongs to the King, out of such merchandize as are taken at sea by way of lawful prize,

Procurative, is where a merchant empowers his clerk or agent to write his signature or *firm*, in accepting or endorsing bills, &c.

Pro Forma, a term generally applied to a paper shewing the terms or charges attending any particular business, as *Pro Forma account Sales*, &c.

Promissory-Note, a note of hand purporting the payment of a certain sum, at a stated period.

Protest, a paper made out by a Notary Public, declaring a bill has been presented for acceptance or payment, and was refused.

Q.

Quarantine, the time that a ship suspected of infection is restricted from intercourse with the shore: it also means the duty imposed on ships for the purpose of *quarantine*.

Quay, see *Key*.

Quest-men, persons appointed to enquire into abuses, especially such as relate to weights or measures.

Quotation, a term generally applied to a list of the prices of **Exchange**.

Quoted on Board, means the price for which a merchant agrees to put goods on board, free of expences of shipping, to the buyer.

R.

Re-assurance, a contract which the first assurer enters into, in order to relieve himself from those which he has incautiously undertaken, by throwing them upon other underwriters who are called re-assurers.

Rebate, is an allowance in the purchase of goods, for prompt payment. *see Discount.*

Receipt, an acknowledgment in writing of having received a sum of money, or other value; and is either a voucher for an obligation discharged or one incurred.

Re-Exchange, or **Rechange**, the price of a new exchange, due upon a bill that comes to be protested, and must be refunded by the drawer or indorser.

Refraction, is a deduction from the weight of goods for damages.

Refunding, the paying back of the money received in consideration of a contract, the conditions of which have not been fulfilled.

Regrating, buying any wares or victuals, and selling them in the market or fair.

Release, is the relinquishment of any right of action, which a man has, or may claim against another.

Remittance, a sum of money sent from one house to another.

Renewal of a Bill, is the cancelling of a Bill due, and accepting another at a certain date in lieu thereof.

Respondentia, a contract by which money is bor-

rowed on the security of goods and merchandize, as in Bottomry on the security of a ship.

Restitution, is when money has been paid wrongfully or by mistake, the person so paying has a right to demand it back.

Returns, a term expressing the value in goods or in money, returned by the consignee of a cargo or parcel of goods to the consigner: the term also means a return or remittance of bills,

Return of Premium, the whole or part of the premium of an insurance which is given back in terms of the *Policy*.

Revenue, signifies the produce arising from any possessions. Thus the public revenue of a kingdom is the produce of its imposts, in shape of rents, taxes, duties, &c.

S.

Salvage, an allowance made for saving a ship or goods, or both, from the danger of the seas, fire, enemies, &c.

Sample, a small quantity of an article at public or private sale, as a specimen of the commodity.

Schedule, in commerce, the statement of a Bankrupt's affairs, delivered by him to the Commissioners appointed to investigate his case.

Searcher, an Officer of the Custom-house, whose business is to search all ships outward bound, to see whether any prohibited or uncustomed goods are on board.

Sea Worthy, is when a ship is, in every respect, fitted for her destined voyage.

Seizure, an arrest of some meachandize, moveable or other matter, either in consequence of some law, or express order of the government.

Set-Off of Mutual Debts, is where tradesmen are

mutually indebted, one debt may be set off against the other; and in case any action be brought, notice is to be given of the particular sum or debt intended to be *set off* against another.

Smuggling, the act of importing or exporting goods without payment of the Customs or Excise duties.

Solidity, the character which a mercantile house bears as to property.

Solvent, a person in trade who is able to pay his debts.

Specie, coin as distinguished from paper money.

Standard, a weight or measure of admitted authority, and by which others are adjusted.

Staple, a place of public sale, or a town or city having such a place.

Staple-Goods, such as are sold at a staple, or the principal produce of a country; and also goods not being liable to perish, as wood, lead, iron, &c.

Stock, a fund raised by a commercial company to be employed in trade; in Book-keeping it denotes the Owner, or Owners of the Books. Stock is a term likewise applied to the Capitals of the Bank of England, and of the East India and South Sea Companies, &c.

Stocks, or Public Funds,* are the debts of Government, from which interest is paid from revenues set apart for the purpose.

Stock-Broker, a person employed to buy or sell shares in the Joint Stock of a Company, or in the Public Funds.

Stock-Jobber, a person who deals in the Public Funds on his own account.

Storage, Warehouse rent.

Subsidy, an aid or tribut granted to the King by

* See part Third of this Book.

a tax on grounds, lands, &c. It also means a foreign supply or grant.

Supercargo, a person employed by Merchants to go a voyage, and oversee their cargo or loading, and dispose of it to the best advantage.

Surety, is where one person becomes bound for another.

Suttle, is the weight of goods after *Tare* is allowed and when farther deductions are to be made such as *draft* or *tret*.

T.

Tally, a cleft piece of wood to score any account or reckoning upon.

Tare, an allowance for the weight of the bag, box, cask, or other package in which the goods are packed up.

Tarif, or Tariff, a table or catalogue containing the names of different kinds of Merchandize, with the duties to be paid.

Tellers, clerks in public offices, who reckon, receive, and pay money.

Tonnage, a custom or impost due for merchandize brought or carried in tons from, or to, other nations after a certain rate per ton. It also means the burden or number of tons which a ship carries.

Tontine, a scheme upon which annuities for lives are granted, with the benefit of survivorship.

Traffic, a general term for Trade, Commerce, Barter, or Exchange.

Transfer, the act by which one party makes over or assigns his right, interest or property, to another.

Transit, a Custom-house warrant to pass.

Tret, an allowance on the weight of goods for waste, usually 4 lbs. on every 104; but this allowance

is now seldom given. It is allowed in the *draft* or *tare*.

Tronage a custom or toll for weighing goods.

Trustee, a person who has an estate, or money, put or trusted in his hands for the use of another.

Tunnage, an impost of so much per tun of 252 gallons on liquors imported or exported.

U.

Ullage, signifies so much of the contents of a cask, or other vessel, as it wants of being full.

Umpire, when two arbitrators cannot agree, in settling a dispute, an appeal is made to a third person named, whose decision is final.

Underwriter, is an insurer who subscribes his name to policies of insurance on Ships, Merchandize, &c.

Usance, the usual term or time at which a Bill of Exchange is drawn. *see Table*, part IV.

Usury, consists in taking more than 5 per cent. for the loan of money when the obligation to re-pay is absolute.

V.

Value, to value in a mercantile sense, is to draw a Bill; the words "value received," or "value in account," are also mentioned in every Bill of Exchange, although not essential to their validity.

Vellon, a money in which accounts are kept in many parts of Spain.

Voucher, a document or paper proving that some payment has been made, or other transaction effected,

W.

Warehouse, a receptacle for Wares and Merchandize.

Warehoused, or Bonded Goods, certain articles which on being landed, are warehoused, upon bond being given for the payment of duties, &c.

Wharf, a bank or quay for landing goods at, as also for shipping of goods off from.

Wharfage, money paid for the use of a Wharf. *see* Keyage.

PART II.

Chap. I.—Sec. 1.

On Bills and Merchant's Accounts.

What is meant by a Bill?

Ans. A Bill is a written obligation to pay a certain sum at a specified time.

How many kinds of Bills are there?

Ans. Two: Inland and Foreign Bills.

What is an Inland Bill?

Ans. A Bill payable in the same country where it is drawn.

How are Inland Bills distinguished?

Ans. Into Drafts and Promissory Notes; the former containing an *order* and the latter a *promise*.

How many persons are generally concerned in an Inland Bill?

Ans. Two: the Drawer and Acceptor.

Who is meant by the DRAWER?

Ans. The person to whom the Bill is made payable, or who receives the sum or value of the Bill?

Who is meant by the ACCEPTOR?

Ans. The person on whom it is drawn, and who pays the value when due.

What is meant by Accepting a Bill?

Ans. Signing your name under that of the Drawer, by which you bind yourself to pay it when due as having received the value.

What is meant by Indorsing a Bill?

Ans. The Holder of a Bill before he can pay it away when it has been made payable to his order, must *indorse* it, (by writing his name on the back of it, across the paper or stamp and against the end of the line) being in effect a promise to pay, (if the Bill be duly presented), should the Acceptor or any of the preceeding Indorsers fail.

How many kinds of Indorsations are there?

Ans. Two: *Blank* and *Special Indorsments*.

What is meant by a Blank or general Indorsment?

Ans. Writing your name *only* on the back of the Bill.

What is meant by a Special Indorsment?

Ans. When the Holder names the person to whom it is Indorsed the Bill is said to be Specially Indorsed.

Which of the two Indorsments are to be preferred in remitting Bills?

Ans. A Special Indorsment; because should the Bill fall into improper hands, the person's name to whom it is Indorsed must be Forged before it can be negotiated, and consequently fraud or imposition is prevented as much as possible.

When the term of a Bill is expressed in Months, whether are Calendar or Lunar Months understood?

Ans. Calendar months are always understood.

Explain this by an example?

Ans. Suppose a Bill dated on the 1st. of January,

and made payable at one month after date, the term or Month expires on the 1st. of February.

What is understood by *Days of Grace*?

Ans. *Days of Grace* are a certain number of days granted after the term of the Bill is expired. Three days are allowed in Great Britain.

Are *Days of Grace* allowed on Bills drawn at sight?

Ans. No: they must be either paid when presented, or protested.

If a Bill falls due on a Sunday or any holiday at the Bank when must it be paid?

Ans. On Saturday or the day before the holiday.

Is a Bill dated on Sunday considered valid?

Ans. No: at least Bankers will not discount such, as it is presumed no business was transacted on that day.

What is meant by getting a Bill discounted?

Ans. To discount a bill means to procure cash for it before it falls due.

How is this done?

Ans. By indorsing the Bill to any person or banker, who pays the money, deducting Interest for the time it has to run.

When a Bill is made payable at so many *weeks* after date how is the time of payment known?

Ans. By allowing seven days to the week, and re-counting the number of days from the date of the Bill.

What is meant by *Protesting* a Bill?

Ans. A Protest is an instrument in *writing* (taken by a notary public) in favor of the holder of the Bill, which is not duly accepted or paid.

When should a Bill be *Presented* for payment?

Ans. Upon the last Day of Grace and within Bank hours.

When ought a Bill to be *Protested* if not paid?

Ans. The evening of the day on which it falls due, or last day of grace.

What is the consequence should the holder neglect to protest the Bill in due time?

Ans. He loses recourse against the Drawer and Indorsers; and can sue the Acceptor only for payment.

When ought Inland Bills not paid to be returned?

Ans. Inland Bills may be kept fourteen days, but not longer.

How soon can payment of a Bill be enforced after it has been protested?

Ans. A charge may be given immediately, and six days thereafter the Acceptor or his property may be attached.

For what length of time is a Bill in force?

Ans. A Bill continues effectual for six years although not regularly protested, and forty years when duly protested.

Sec. 2.

What is meant by a Foreign Bill?

Ans. It is a written order from a person in one country, addressed to another in a different country, requiring him to pay a certain sum to a third person, or to his order, and that either on demand or at specified times.

What is understood by Usance?

Ans. Usance is the time of one, two, or three months after date, or after sight according to the custom of the places between which the Exchanges run.

What is meant by double or treble Usance?

Ans. Double or treble Usance, is double or treble the usual time; and half Usance is half the time.

How many persons are generally concerned in a Foreign Bill.

Ans. Sometimes three but generally four, viz. two at the place where the Bill is drawn, and two in the country where it is payable.

How are these Persons named?

Ans. The Drawer, Payee, Drawee, and Holder.

Who is meant by the Drawer?

Ans. The person who makes out the Bill.

Who is meant by the Payee?

Ans. The person to whose *order* or in whose favor the Bill is drawn.

Who is meant by the Drawee?

Ans. The person on whom the Bill is drawn.

Who is meant by the Holder of the Bill?

Ans. The person to whom the Bill is indorsed, or in whose possession it remains at the time of payment.

Who is meant by the Indorser?

Ans. The person who first writes his name on the back of the Bill.

Who is meant by the Indorsee?

Ans. The person to whom the Payee has indorsed the Bill.

What is meant by a *Set of Exchange*?

Ans. Two, three, or four Bills drawn at the same time, of the same tenor.

For what purpose are these Bills drawn?

Ans. To be transmitted by different ships or posts, as a security against accidents or delays; and when one of them is *accepted* and *paid* the others are null and void.

How is the time of payment fixed on Bills after sight?

Ans. The *Acceptor* marks the *date* of his acceptance, and the term of the Bill is computed from the

time it was accepted, and not from the time it was drawn.

When ought Foreign Bills not paid to be returned to the party from whom they were received?

Ans. Foreign Bills should be returned in course of post or at all events within three posts.

Sec. 3.

What is meant by a *Bill of Parcels*?

Ans. A Bill of Parcels is a note of the quantity and value of goods sold and delivered by the *seller* to the *purchaser* along with the goods.

How is a Bill of Parcels made out?

Ans. When it is a copy of the goods sold, and delivered at the time of purchase, the expression is *Bought* of A. B.

If a Bill of Parcels be for goods sold at a former period how is it expressed?

Ans. We write Mr. C. D. *to* A. B. or Mr. C. D. *to* A. B. Dr. and place the dates (if more than one) on the margin. This is called a general account.

What is an *Invoice*?

Ans. An Invoice is an account of goods generally sent off by sea either in consequence of an order from the Person to whom they are sent, and at his risk, or consigned to him for sale at the risk of the Shipper.

For what purpose is the clause "*Errors Excepted*" prefixed to Invoices and other accounts?

Ans. That the Subscriber may have it in his power afterwards to correct errors, should any be discovered.

What is an *Account Sales*?

Ans. It is an account of goods sold on *Commission*, drawn out by the Agent, and sent to his employer who made the consignment.

What is meant by the *Net Proceeds*?

Ans. The Sum which remains after all charges attending the sales have been deducted, and which sum is due to the person from whom you received the consignment.

When the debts are not guaranteed by the agent, but are at the risk of the employer, how should he make out the Account Sales?

Ans. In the Preamble it may be stated at whose risk the goods have been sold, or the agent should prefix to his signature, "*Bad debts excepted*" otherwise in strictness he becomes accountable for the same.

When the Agent guarantees the debts, is it necessary to mention in the Account-Sales the names of the Purchasers?

Ans. It is not absolutely necessary, although in many instances it is done; because it is a matter of indifference to his employer to whom he sold the goods.

What is the duty of an *Agent*?

Ans. An Agent should procure the intelligence of the state of trade at the place where he resides; of the quantity and quality of the goods in market; of their present prices, and the probability of their rising or falling; to pay exact obedience to the order of his Employers; to consult their interest in matters referred to his discretion; to execute their business with all possible despatch; to be early in his intelligence; correct in his accounts, and punctual in his correspondence.

What is meant by an *Account Current*?

Ans. An Account Current is a state of our Mercantile Transactions with any person, drawn out in a plain circumstantial manner, arranged in the form of Dr. and Cr. and which exhibits the state of our affairs *up to the date* at which it is made out.

Does it require a knowledge of Book-keeping to understand the nature of an Account Current?

Ans. Yes; because the particulars are narrated as expressed in the Journal; and where the collective term *Sundries* occurs in the Ledger, every reference is supplied.

How is interest calculated on Accounts Current?

Ans. The usual method is to compute the interest on each sum respectively on the Dr. and Cr. sides of the account.

Is there not a preferable method to this?

Ans. Yes; the best method is to add and subtract the sums on the Dr. and Cr. sides as they become due, and then multiply the several *balances* by the days, which intervened between each transaction, and if the balances be due at one time to *you* and at another to your *Correspondent*, extend the products in separate columns, and compute the interest in the *difference* of the sums of those columns.

Why should a preference be given to this last method?

Ans. Because it is not only more expeditious, by reducing the computation to one operation (by a common divisor), but this method exhibits the *balance* due to the respective parties at the different dates of the transactions.

Chap. II.—Sec. 1.

On Book-keeping.

What is BOOK-KEEPING?

Ans. Book-keeping is the art of recording the transactions of Persons in Trade, in such a manner as to exhibit a distinct view of the state of their affairs.

What is meant by SINGLE ENTRY?

Ans. SINGLE ENTRY chiefly records transactions on *credit* by simply *debiting* the person who receives any thing, and *crediting* the person who delivers any thing. Of course the Ledger affords to the Owner

no other knowledge but the debts which are owing him, and what he owes to others.

What is understood by **DOUBLE ENTRY**?

Ans. When Books are kept on the principles of **DOUBLE ENTRY**, every sum or transaction which is entered on the **Dr.** side of any account, the same sum must be carried to the **Cr.** sides of other accounts. The Ledger exhibits in a concise point of view, not only the debts due to, or by you as in **Single Entry**; but also the amount of the *Cash* and *Bills*, the amount of *Purchases* and *Sales*, the value of the Goods on hand, the *Gain* or *Loss* on each article, or on the whole.

How many methods are there of **Book-keeping** as founded on distinct principles?

Ans. The mode or form of keeping Books, varies according to the peculiar nature of the Business, but there are strictly speaking only two methods: namely **Book-keeping** by *Single* and by *Double Entry*.

What information should a *Merchant's Books* exhibit?

Ans. The information which a *Merchant's Books* contain, may be reduced to the three following heads. 1st. The Debts owing to him and those which he owes to others. 2nd. The Goods or other property belonging to him at commencement or last balance; the amount sold or otherwise disposed of; and the quantity and value still on hand.

What is the use of the *Day Book*?

Ans. The **DAY BOOK** records the sales, or disposal of goods, and every other transaction which cannot with propriety be entered in the **Subsidiary Books** as *Cash* and *Bills*, &c.

How many **Subsidiary Books** are generally used in business?

Ans. The number of **Subsidiary Books** vary according to the nature of the business; but the follow-

ing are the principal Books.—Invoice Book—Book of Sales—Book of Shipments—Cash and Bill Books.

What is the use of the Journal?

Ans. The Journal contains an arrangement of the whole transactions in each month. The Drs. and Crs. pointed out, that they may be easily posted into the *Ledger*.

What is the use of the LEDGER?

Ans. The Ledger collects transactions of the same, or similar kind, under their respective heads, and for this purpose it is divided into several accounts, the Dr. and Cr. sides being opposite.

What is the General Rule for distinguishing Dr. and Cr.

Ans. Every Article received, or Person accountable to you is Dr. and every Article sold or delivered, or Person to whom you are accountable is Cr. or in other words, every *thing* received, or Person receiving any thing is Dr. and every *thing* sold or delivered, or Person delivering any thing is Cr.

How is the first part of the *Inventory* Journalized?

Ans. SUNDRIES Dr. to Stock.—*Cash* for the balance on hand—*Goods* or *Property* for the value per *Inventory*—*Bills Receivable* for accepted Bills in your possession—*Personal Accounts* for the sums due to you in open Accounts.

How is the second part of the *Inventory* Journalized?

Ans. Stock Dr. to Sundries. To *Personal Accounts* for the sums you owe in open Accounts; and to *Bills Payable* for your acceptances not due or paid.

Sec. 2.

How are the following Cash Transactions stated?

When you receive payment of a *Personal Account*?

Ans. I debit Cash, and say to A. B. received of him.

When you pay a *Personal Account*?

Ans. I credit Cash, and say by A. B. paid him.

When you receive payment and allow a *Discount*?

Ans. I debit Cash to A. B. for the full sum; and then credit Cash, and say by Interest for Discount.

When you pay *Money*, and receive a *Discount*?

Ans. I credit Cash by A. B. for the whole sum, and then debit Cash and say to Interest for Discount.

When you receive *Rents, Freights. &c.* from accounts of property?

Ans. I debit Cash and say to the Property from which they arise.

When you receive *Money* not connected with any Account?

Ans. I debit Cash to Profit and Loss, if it be a gain arising from the business: or, I debit Cash to Stock, if it be a sum which does not arise from the business, such as a legacy received, or a wager won.

When you pay *Charges* on account of property?

Ans. I credit Cash and say, *By the property*, for repairs, or the like.

When you pay *Money* not connected with any account?

Ans. I credit Cash, *by Charges*, if any incidental charge: or *by House Expences*, for private expences: or *by Profit and Loss*, for interest on money borrowed.

Sec. 3.

How are the following Bill Transactions recorded?

When you receive a *Bill* in settlement of an account?

Ans. I make *Bills receivable* Dr. to A. B.

When you grant or accept a *Bill*?

Ans. I make the person (A. B.) to whom granted, Dr. to bills payable.

When you receive payment of a Bill?

Ans. I *debit* Cash and say, to bills receivable.

When you pay or retire a Bill?

Ans. I *credit* Cash, and say, by bills payable.

When you discount a Bill?

Ans. I first *debit* Cash, and say, to *Bills receivable* for the sum of the bill, and then *credit* Cash, and say, *by interest* for the discount.

When you Indorse or pay away a Bill?

Ans. I enter A. B. (to whom indorsed) Dr. to bills receivable.

When you draw and remit a Bill?

Ans. I may either make A. B. (to whom remitted) Dr. to C. D. on whom drawn; or, bills receivable Dr. to C. D. and then A. B. Dr. to bills receivable.

When you renew a Bill?

Ans. 1st. If the Bill be in my own hands; I make A. B. the acceptor Dr. to Sundries; viz. to bills receivable, for the sum of the old bill; to Interest, for the interest included in the new bill. And then bills receivable Dr. to A. B. for the new bill.

Note. This entry supposes interest included in the new Bill.

If the interest for the additional time be paid in Cash; I *debit* Cash, and say, to Interest; or, if no interest is allowed, there is no necessity for any entry when the bill was renewed.

2nd. If I have indorsed or paid away the Bill?

Ans. I *credit* Cash by A. B. when you pay his bill, and then A. B. Dr. to Interest for the Interest; lastly I enter bills receivable Dr. to A. B. for the new bill.

When you protest a Bill?

Ans. 1st. If the Bill be in my own hands; I enter

A. B. from whom we received it Dr. to bills receivable; and then I credit Cash, and say, by A. B. for expence of protest.

2nd. If I have paid away or remitted the Bill: I credit Cash by A. B. paid his bill: or, A. B. Dr. to Sundries: viz. to C. D. (to whom the bill was remitted) for amount of the bill, with charges of protest; and to *Charges* for additional expences paid by us.

Sec. 4.

How are the following Transactions in Purchasing Goods stated?

When you buy Goods for Cash?

Ans. I credit Cash and say *by Goods*.

When you buy Goods on Credit?

Ans. I make Goods Dr. to A. B. (the purchaser).

When you purchase Goods on a Bill?

Ans. First, I make Goods Dr. to A. B. and when I accept his draft, I make him Dr. to bills payable.

When you pay Freight, Duty, or other charges on Goods?

Ans. I credit Cash: *by Goods* paid charges.

Sec. 5.

How are the following Transactions in Selling Goods entered?

When you sell Goods for Cash?

Ans. I debit Cash, and say, to *Goods*, for the amount.

When you sell Goods on credit?

Ans. I make A. B. (the buyer) Dr. to Goods.

When you sell Goods on Bill?

Ans. First I make A. B. Dr. to Goods, and then,

when he accept my draft on him, I enter Bills receivable Dr. to A. B.

When you receive a Bounty or Drawback on Goods exported?

Ans. I make Debentures Dr. to Goods; and when I receive payment, I debit Cash and say to *Debentures*.

Sec. 6.

How are the following Transactions in Shipping Goods entered?

When you Ship off Goods in consequence of orders?

Ans. I make A. B. Dr. to Sundries.

When you Ship off Goods to your Agent as an adventure?

Ans. I make adventure to—— Dr. to Sundries, viz. to Goods, to Charges, to Commission, and to Insurance, (if any).

When the Agent renders an Account Sales?

Ans. I enter Agent Dr. to adventure to—— for the Proceeds, which, if greater than the outset charge, the difference is gain.

How is the Account closed?

Ans. I make adventure to—— Dr. to profit and loss; but if there has been a loss, I reverse the entry.

Sec. 7.

How are the following Transactions in Bartering or Exchanging Goods stated?

When the value received is exactly equal to the value delivered?

Ans. I make Goods received Dr. to Goods delivered.

When the values are unequal and the difference to be settled at a future period?

Ans. I first make Goods received Dr. to A. B. for

the amount, and then A. B. Dr. to Goods delivered for their amount.

When the values are unequal, and the difference settled by cash or bill at the time?

Ans. 1st. If the value received be greater, I enter Goods Dr. to A. B. for the amount; then I credit Cash by A. B. for the sum paid him, and A. B. Dr. to bills payable for the amount of my bill. 2ndly. If the value delivered be greater, I make A. B. Dr. to Goods for the amount; then I debit Cash to A. B. for the sum I received; and bills receivable Dr. to A. B. for his acceptance.

Sec. 8.

How are the following Transactions relating to Goods received to Sell on Commission stated?

When you pay charges on Goods consigned?

Ans. If credit, Cash, and say, by Goods on commission.

When you make a sale of these Goods?

Ans. If for Cash, I debit Cash to Goods on commission; or if on credit A. B. Dr. to Goods on commission.

When you take any of these Goods to account?

Ans. I make Goods Dr. to Goods on commission.

When you make out the Account Sales?

Ans. I enter Goods on commission Dr. to Sundries, viz. to charges, to commission, to consigner, for net proceeds.

Sec. 9.

How are the following Transactions in Making Insurances Journalized?

When you effect Insurance on your own account on Goods outward?

Ans. If on Goods by way of adventure, I make adventure Dr. to the Broker or Assurance Company; or, if on Goods per order of another person, I enter A. B. Dr. to Sundries, viz. to the Broker for premium and policy; to commission for $\frac{1}{2}$ per cent.

When you effect Insurance on your own account on Goods homeward?

Ans. I enter Goods Dr. to the Broker or Company, for premium and policy.

When you effect Insurance on another persons account?

Ans. I make the person Dr. to the Insurance Company.

When a return of premium is claimed for convoy and arrival, for Insurance on another person?

Ans. I make the Broker or Insurance Company Dr. to A. B. for whose account the Insurance was made.

When a return of premium is claimed on your account for convoy and arrival?

Ans. I make the Broker or Insurance Dr. to the Goods on which the Insurance was made.

Sec. 10.

How are the following Transactions in Bankruptcy stated?

When the failure is a total loss?

Ans. I make profit and loss Dr. to the Bankrupt for the amount of my claim.

When you receive a Composition?

Ans. If in Cash, I debit Cash to the Bankrupt; or if a Bill, Bills receivable Dr. to ditto; then profit and loss Dr. to the Bankrupt for my loss.

Should the Bankrupt at any after period voluntarily pay the deficiency?

Ans. I debit Cash to profit and loss for the sum received.

When the loss by a failure is known at the time of balancing?

Ans. I make profit and loss Dr. to the Bankrupt for the loss, and carry the difference to the balance account, which is the composition which I have to receive.

Chap. III.—Sec. 1.

On the Ledger Accounts and Balancing the Books.

How many kinds of accounts does the Ledger contain?

Ans. When the Books are kept by Double Entry, the Ledger contains the three following viz. *Personal*, *Real*, and *Nominal* Accounts.

What does Personal accounts contain on the Dr. and Cr. sides?

Ans. A. B. or any person's account contains on the Dr. sides the sums which he is accountable to me; and on the Cr. those for which I am accountable to him. The balance shows how much is owing.

How are Personal accounts balanced?

Ans. If the Dr. side be greatest, enter the difference of balance, and if the Cr. be greatest, the contrary, first crediting or debiting the account for the difference accordingly.

What does Bills receivable account contain on the Dr. and Cr. sides?

Ans. Bills receivable contains on the Dr. the bills I receive for any debt owing me; and on the Cr. those I receive payment of, or which I discount, or pay away.

How is Bills receivable account balanced?

Ans. By carrying the difference (which is the bills

on hand) to the Dr. of balance, first crediting the account for the same.

What does Bills payable account contain on the Cr. and Dr. sides?

Ans. Bills payable contains on the Cr. the bills I accept, and on the Dr. those I have paid.

How is Bills payable account balanced?

Ans. By carrying the difference (which is the sum I owe in accepted bills) to the Cr. of balance, first debiting the account for that sum.

Sec. 2.

What is meant by the term Real accounts?

Ans. Real accounts are accounts of any kind of property, such as Cash, Goods, Ships, Houses, Lands, or the like.

What does Cash contain on the Dr. and Cr. sides?

Ans. Cash contains on the Dr. the sums of money I receive and on the Cr. the money I pay.

How is the Cash account balanced?

Ans. By carrying the difference (which is the money on hand) to the Dr. of balance.

What does Goods contain on the Dr. and Cr.

Ans. Goods or any other property, contains on the Dr. the amount of the purchases, and all charges; and on the Cr. the sales and other returns.

How is an account of goods balanced?

Ans. 1st When the Goods are all sold, by profit and loss, if the Cr side be greater the difference is gain, which I carry to the Cr. of profit and loss account; but if the Dr. side be greater the difference is loss, which I carry to the Dr. side of profit and loss. 2nd. When the Goods are all on hand, I enter the amount or value on the Dr. side of balance, first crediting the account for the same. 3rd. When part

of the Goods is on hand, I ascertain the value of the part unsold, which I enter on the Cr. side of the account, then the difference of the two sides will show the *gain* or *loss*, which I carry to the proper side of profit and loss, and the value on hand to the Dr. side of balance.

Sec. 3.

What is meant by Nominal Accounts?

Ans. Nominal accounts are those of Stock and profit and loss.

What does Stock account represent?

Ans. Stock represents the name of the owner of the Books.

What does Stock contain on the Dr. and Cr. sides?

Ans. The Dr. side contains the amount of my debts, and the Cr. the amount of my effects at last balance or at beginning of the Books.

What does the difference of the two sides of Stock show?

Ans. My Stock or capital at the period referred to.

What does the profit and loss account on the Dr. and Cr. sides?

Ans. Profit and loss contains on the Dr. every article of *loss* or charge against the business; and on the Cr. every article of *gain* or advantage arising from the business.

What does the difference of the profit and loss account show, when the several items from closing the Ledger accounts are posted?

Ans. The *difference* shows the net gain or loss on the business.

To what account is the *difference* of profit and loss carried at balancing?

Ans. To the Cr. of Stock, if there has been a *gain* on the business; but to the Dr. side if a *loss*.

Sec. 4.

What does Charges account contain on each side?

Ans. On the Dr. side are entered all expences paid or incurred on the business which do not belong to any particular account; on the Cr. usually the sums we charge our employers for Warehouse rent, postages, &c.

What does House Expences contain on each side?

Ans. On the Dr. side the sums of money, or the value of any thing taken for private use. If there be any entry on the Cr. it must be for a sum which was with-drawn, and not all expended at the time of *balancing* the Books.

What does the Commission account contain on each side?

Ans. On the Cr. side the sums I receive for trans-acting business for others. If any entry on the Dr. side it must be for commission which I owe, for instance, to Bankers on whom we draw bills.

What does Interest account contain on each side?

Ans. On the Dr. side all sums paid or incurred by me, for interest or discount on bills or accounts, in receiving a settlement; on the Cr. side the sums for interest or discount allowed me.

How are these *four last accounts* closed?

Ans. By carrying the difference to the proper side of the profit and loss account.

Sec. 5.

What does Balance account contain on the Dr. and Cr. sides; and what does the difference of this account shew.

Ans. Balance contains on the Dr. the cash on hand and other property which belongs to me, and all debts due to me; the Cr. side contains the sums I owe in

open accounts, and in bills accepted by me. The difference therefore shows my net capital at the time of balancing.

Explain the reason why the difference of Stock agrees with the difference of Balance at closing the Books?

Ans. The Stock account contains on the Dr. the amount of my Debts, and on the Cr. side the amount of my Effects at opening the Books. The difference shows my capital at that time, and when my net profits are added, or losses deducted from this sum, it will show my Capital at the time of balancing. The Dr. side of the balance account contains my Effects, and the Cr. my Debts at that time, and the difference must therefore also show my *net Capital*, and both will correspond if the Books be correct.

In a Set of Books balanced, what two accounts in the Ledger will show the net Capital or deficiency?

Ans. The Stock and the Balance accounts.

PART III.

Chap. I.

THE STOCKS.

The term is used to signify the trading capital of several public companies, and the amount of several debts of government to the nation; but in the latter acceptation it is most commonly understood.

As it would be found difficult to raise the immense sums, that are frequently wanted by government to defray the public expences, without offering some further inducement, than merely the payment of a

moderate interest; it has been found necessary to create a debt for a much larger sum, than that which has been borrowed, and this debt is called **Stock**. Thus suppose any person advances a loan of 4000*l.* in money, for which the nation is to become indebted to him in 5000*l.* and is to pay him interest upon it at the rate of 4 per cent, per annum, then, from this transaction he is said to possess 5000*l.* stock, in the 4 per cent annuities, and he will receive 200*l.* annually, by half-yearly payments. Or, suppose the nation agree to become indebted to him in 6666*l.* 13*s.* 4*d.* and to pay him interest upon it at 3 per cent per annum, he would then receive the same yearly interest of 200*l.* and would be said to possess 6666*l.* 13*s.* 4*d.* stock in the 3 per cent annuities. This is called raising money at 5 per cent, because, for every 100*l.* that is borrowed such a quantity of stock is given, that the interest upon it amounts to 5*l.* but both the rate of interest that is paid, and the amount of the capital to be created, depend upon the bargain that is made between the minister and the contractors.

A person lending money to government, for which he is to receive stock, cannot claim a payment of the debt; he therefore has the power given him of assigning over any part of his stock, to any other person who will then become a creditor by the nation, and will receive the interest upon the amount so assigned. This is called a transfer, for as the account of the seller is debited for the amount assigned, and the account of the buyer is credited for the same amount, the stock or public debt is only transferred from one person to another.

The interest on stock is usually called a dividend; for as the name of stock was given to the capital of the national debt, from its similarity in many particulars, especially in that of transfer, to the capitals or stocks of the great commercial companies, such as the company of the Bank, and the East India Company: so the interest which the former bears, has

been called a dividend, as the interest borne by the latter, being divided from the divided shares of their profits, had received that appellation.

The dividends are also called annuities, and under this term they are separated into perpetual annuities, redeemable at the option of government, and terminable or irredeemable annuities, which exist for only a certain number of years, and annually absorb in the interest, a portion of the capital.

Chap. II.

The following are the principal government annuities, and the stocks of the principal public companies.

NAVY FINE PER CENT ANNUITIES, produced from about 50 millions, partly formed out of navy bills, converted in 1784, into stock bearing interest at 5 per cent, whence the name.

FOUR PER CENT CONSOLIDATED ANNUITIES, produced from about the same quantity of stock as the last; these annuities are called consols, or consolidated, from the stock having been formed by the consolidation of several debts of government.

THREE PER CENT REDUCED ANNUITIES, produced by about 170 millions of stock, formed from several debts, that originally bore a higher rate of interest, but which on various conditions, has been reduced to the rate which the name of the stock expresses.

THREE PER CENT CONSOLIDATED ANNUITIES, produced by above 400 millions of stock, in part formed by the consolidation of several stocks, bearing interest at 3 per cent.

N. B. When the word consols is indefinitely used, it is always understood to mean these annuities.

THREE PER CENT IMPERIAL ANNUITIES, produced by about 8 millions of stock, created by loans to the Emperor of Germany, with the security of the interest

being paid by the government of this country, whenever the Emperor should fail in his engagement.

FIVE PER CENT IRISH ANNUITIES, produced by about 2 millions of stock, formed by loans for the use of Ireland, before the union.

Bank Stock, is a capital of nearly 12 millions, with which the company of the bank has accommodated government with various loans, and with which they carry on the banking business, purchase bullion, &c. The dividends on Bank Stock are now 10 per cent, so that the profits of the company are near 12 hundred thousand pounds per annum.

India Stock forms the trading capital of the East India Company; this stock consisting of 6 millions produces an annual dividend of $10\frac{1}{2}$ per cent.

SOUTH SEA STOCK AND ANNUITIES, consist of or are produced from a capital of 20 millions, the greater part of this is lent to government, for which the South Sea Company receive 3 per cent, but from the increase of other profits, the dividends to the proprietors is $3\frac{1}{2}$ per cent.

Bank Long Annuities, so called from the annual payment being from their origin made payable at the Bank, and from their being granted for a greater length of time than other terminable annuities.

For **EXCHEQUER BILLS**, **NAVY BILLS**, and **INDIA BONDS**, see Commercial Terms.

OMNIUM is a term denoting the different stocks formed by a loan, while any part of the loan remains unpaid. For example, suppose 20 millions of money are to be raised, and for every 100*l.* in money, are to be given 100*l.* stock in 3 per cents, and 50*l.* stock in the 4 per cents, and 6*s.* 3*d.* per cent in the long annuities; then if any person engage to advance 10,000*l.* in money; upon paying the first instalment, (for the money is usually advanced at the rate of about 10 per cent per month, until the whole is paid)

he will receive three receipts, which separately contain an engagement to transfer to the person possessing them, 10,000*l.* stock in the 3 per cents, 5000*l.* stock in the 4 per cents, and 31*l.* 10*s.* stock in the long annuities, upon the whole of the instalments being paid, at or before the appointed time. While these three receipts are sold together, and before the whole of the instalments has been paid, they are called OMNIUM, as they are made up of all, or of several of the stocks.

SCRIP, is a term given to each of the receipts of the omnium, when they are sold separately: thus in the foregoing supposition, if the receipt containing the engagement to transfer the 10,000*l.* in the 3 per cents be sold without the other two receipts, this would be called a sale of Scrip. Immediately the whole of the instalments upon any scrip receipt is paid, the transfer of the stock is made to the person who holds it, and there is usually a discount for prompt payment.

N. B. When the stock created by any loan is formed in only one sort of stock, there is properly speaking no omnium, though then by a misnomer, the scrip receipt is called by that name.

Chap. III.

The prices of the stocks, &c. are exhibited in the lists that are published in this manner. The value of any perpetual annuity thus: 3 *per cent Consols* 81 $\frac{1}{4}$, 82 $\frac{3}{4}$, $\frac{1}{2}$. signifies that the value of 100*l.* stock of these annuities sold on the day this price is given for 81*l.* 5*s.* in money at the beginning of the market, that this stock rose to 82*l.* 15*s.* and left off at 82*l.* 10*s.* The value of any terminable annuity thus; *Bank Long Annuities*, 16 $\frac{2}{3}$, 1—16. signifying that any annual payments of these annuities, was worth 16 $\frac{2}{3}$ years purchase at the beginning, and left off at 16 $\frac{1}{16}$ years purchase at the end of the market.

The value of either **Exchequer Bills** or **India Bonds**, thus; *Exchequer Bills* 2 4 premium, or *India Bonds*, 1 pr. 2 dis.—This signifies, that every 100*l.* in *Exchequer Bills* bore a premium of 2*s.* at the beginning, which advanced to 4*s.* in the end of that day; and that every 100*l.* in *India Bonds*, sold at first at 1*s.* premium, and afterwards sold at 2*s.* discount.

The value of **Omnium** is expressed thus,—**Omnium** 3 $\frac{1}{2}$ premium. Which signifies that every 100*l.* of **Omnium**, sold at a premium of 3*l.* 10*s.*

The value of any stock to be delivered at a future time is expressed thus.—**Consols** for opening 65 $\frac{1}{4}$. Meaning that when the books of the 3 per cent consols are again opened for transferring of stock, an engagement has been entered into for selling a quantity of those annuities at that rate.

The following list of the prices of stock, &c. will serve to elucidate the above description, and fix it more deeply in the memory.

Bank Stock.	200
3 per cent Reduced.	81 $\frac{7}{8}$
3 per cent Consols.	shut
Consols for Account.	83
3 $\frac{1}{2}$ per cent 1818.	89 $\frac{1}{2}$
3 $\frac{1}{2}$ per cent Reduced.	89 $\frac{1}{8}$
New 3 $\frac{1}{2}$ per cent.	89 $\frac{3}{8}$
4 per cent 1826.	
Bank long Annuities.	16 $\frac{3}{4}$
India Stock.	
— Bonds.	3
Exchequer Bills.	11

The word **shut** denotes that the transfer books were closed; the blanks denote that none of that description of stock was sold on the given day. The transfer books of any stock are shut about a month before the dividends on that stock become due, and they remain so about six weeks.

The Dividends are due, Jan. 5, and on July 5—April 5, and on Oct. 10.

The Interest on India Bonds is computed from March 31, and from Sept. 30.

The *Brokerage* upon perpetual annuities is $\frac{1}{8}$ per cent upon the quantity of stock purchased or sold; on terminable annuities it is $\frac{1}{8}$ per cent, upon the amount of the purchase money; on Exchequer bills and India bonds, it is 1s. per cent.

Chap. IV

Marine Insurances,

Marine Insurances are contracts to indemnify the owners of goods and vessels, from any loss or damage they may meet with at sea: and to indemnify the proprietors of freight, from any loss of hire they may sustain, by the loss or destruction of the cargo.

Policies are stamped papers or parchments containing the particulars and terms of the insurance. There are two sorts of policies, viz. valued policies and open policies. Valued policies express the value of the property insured. Open policies do not express this value.

Under writers are the persons undertaking the indemnification; they are so called from writing their names, the amount of their risk, &c. underneath the terms of the policy.

Premiums are the sums of money the underwriters receive, or are said to receive, in consideration of the responsibility they take upon themselves. In time of war, there are two sorts of premiums, viz. short premiums and long premiums. *A short premium* is received when the vessel is warranted to sail with convoy; otherwise a *long premium* is received; and if the vessel should sail with convoy and arrive, a part of this premium is to be returned.

The Underwriters do not receive from brokers, or from any persons effecting an insurance, the whole amount of the premium; but when the rate of the premium is expressed in guineas, they receive so many pounds; and when the rate is expressed in pounds they receive 5 per cent less. To distinguish this diminished premium from the whole premium, it is called the underwriters premium.

The Brokerage for effecting an insurance is 5 per cent upon the underwriter's premium; excepting in those insurances, where the whole of the premium is expressed in pounds, when it is 5 per cent upon the whole premium. For procuring the settlement of a loss, the brokerage is $\frac{1}{2}$ per cent upon the amount recovered.

The Commission for effecting an insurance, is $\frac{1}{2}$ per cent upon the amount insured; and for procuring the settlement of a loss it is 2 per cent upon the amount recovered.

The Stamp Duty upon policies of insurance is 2s. 6d. per cent, and any fraction of 100l.

Chap. V.

Exchanges.

Exchanges are those calculations, by which to a given sum in the money of one country, an equivalent is found in the money of another. The Par of Exchange is the estimated true value of the certain price, as produced by a comparison of the worth of gold and silver in the two countries.—London gives the price certain to the following places, viz. Amsterdam, Rotterdam, Hamburgh, Altona, Paris, Bourdeaux, and Venice, and gives the uncertain price to Madrid, Cadiz, Bilboa, Leghorn, Genoa, Naples, Lisbon, and Oporto, as appear from the following list of the courses of exchange taken from one of those called

Lloyd's lists; and with these places and with Dublin and Cork, London has an established exchange,

London receives from

Hamburgh..	36 shillings 6 grotes Flemish..	for £1 sterling,
Altona.....	36 shillings 8 grotes Flemish.....	ditto
Amsterdam..	37 shillings 6 grotes Flemish.....	ditto
Rotterdam ..	11 florins 2 stivers	ditto
Paris.....	24 livres 10 sols	ditto
Bourdeaux..	25 francs	ditto
Venice.....	58 lire piccoli	ditto

London gives

Madrid....	39 pence sterling ..	for..1 dollar of exchange.
Leghorn....	50 $\frac{1}{2}$ pence	1 dollar of 8 rials.
Genoa.....	50 pence	1 dollar of exchange.
Naples.....	41 $\frac{1}{4}$ pence	1 ducat.
Lisbon.....	63 pence	1 milrei.
Oporto.....	62 $\frac{1}{2}$ pence	1 milrei.

London receives from

Dublin....	109 $\frac{1}{2}$ pounds Irish.....	for £100 sterling.
Cork.....	110 pounds Irish.....	ditto.

PART IV.

Forms of Receipts, Drafts, Bills &c.

I. Receipts.

London, 10th. January, 1831. Received of Mr. Samuel Barker, One hundred and eight pounds ten shillings in full.

£ 108. 10.

A. B.

Received 9th. February, 1831, of Mr. William Symonds, Fifty pounds on account.

£ 50.

A. B.

March 4th. 1831. Received of Mr. William Symonds, Fifty-four pounds seven shillings and tenpence, being the balance of his account.

£ 54. 7. 10.

A. B.

Receipt for a Promissory Note.

Received this—— day of——, of A. B. his Promissory Note of hand, dated this day, for the sum of——, and payable to my order two months after date, which, when paid, will be in full for—— sold and delivered him.

£

Receipt to Assignees for a Dividend.

Received this—— day of—— 1831, of Messrs. A. B. and C. D. assignees of the estate and effects of E. F. of, &c. a bankrupt, the sum of £—— being a dividend of—— shillings in the pound on my debt of——, proved under the said Commission.

II. Drafts.

£ 124. 5.

London, January 5th. 1831.
Two months after date pay to my

order, One hundred and twenty-four pounds five shillings, value received.

Messrs. Adkins & Co. } A. B.
London. } Accepted Adkins & Co.

£ 247. 6.

Leeds, March 10th. 1831.

Thirty-one days after date pay Mr. John Cross, or order, Two hundred and forty-seven pounds, six shillings, value received.

Mr. A. B. } James Palmer.
London. } Accepted A. B.
Payable at Thornton & Co's.

III. Promissory Notes.

£ 136. 4. 6.

London, May 3rd. 1831.

Three months after date I promise to pay to the order of Messrs. Thomas Peel & Co. One hundred and thirty-six pounds four shillings and sixpence, value received.

A. B.

£ 153. 8. 9.

London, May 6th. 1831.

Three months after date I promise to pay to Mr. A. B. or order, One hundred and fifty-three pounds eight shillings and ninepence, value received.

Thomas Peel.

On Inland Bills it may be observed that a Bill drawn out either in the form of a Draft or Promissory Note is equally valid; but it is more business like, that when the Drawer writes out the Bill, he should make it a Draft, and when the Acceptor draws it out he ought to make it a Promissory Note.

IV. Foreign Bills.

£ 230.

Hamburgh, June 6th. 1831.

At Usance pay to the order of Messrs.

Thomson, Jones, and Co. Two hundred and thirty pounds sterling, value received, and charge the same to the account of

Mr. Joseph Golding, }	Samuel Jackson.
London. }	Accepted Joseph Golding.

To explain the business transacted by this Bill, suppose Thomson, Jones, and Co. who reside at Hamburg, have occasion to remit to London, and apply to Samuel Jackson for a bill on London, Jackson draws the Bill on his Debtor or Banker, *Joseph Golding*; Thomson, Jones, and Co. on receiving the Bill, pay the value to Jackson, and send it to their Creditor A. B. of London, first writing on the back of the bill

Pay Mr. A. B. or order.

Thomson, Jones, & Co.

This is called Indorsing the Bill to A. B. and when he receives the Bill he applies to Golding and requires him to accept it; Golding agrees to this and writes under Jackson's signature *Accepted*, Joseph Golding, and delivers it back to A. B. who may either keep it till it fall due, or transfer the money by indorsing the bill.

Samuel Jackson is called the Drawer, Thomson, Jones, and Co. the Indorsers; A. B. the Holder; and Joseph Golding, the Acceptor.

As a security against accidents or delays, Merchants frequently make out three or four Bills at the same time, all of the same tenor and date, which are called a *Set of Exchange*. These are transmitted by different Ships or posts, and when one of them is paid, the others are of no force.

The form of the first Bill is as follows.

£ 300. Sterling. New York, May 6th. 1831.

THIRTY days after sight pay this my first of Exchange (second and third unpaid) to

the order of Mr. A. B. Three hundred pounds sterling, value received.

William Porter.

Mr. Thomas Banks, }
London. }

Thomas Banks,

Accepted, June 18th. 1831.

In drawing the second Bill, write *my first and third* unpaid, and in drawing the third Bill, write *first and second* unpaid.

Bills of Exchange are mostly drawn in the money of the Places where they are to be paid. If the sum be expressed in the money of the place where it is drawn, the *Rate of Exchange* should be mentioned; or it may be drawn payable at the Current Exchange, which in that case, is settled between the parties, according to the *rate* which prevails when the Bill falls due.

TABLE OF USANCE.

LONDON ON	USANCE.	GRACE.	LONDON ON	USANCE.	GRACE.
Amsterdam,	1 mo. date,	6 days.	Naples,	3 mo. date,	3 days.
Hamburg,	1 mo. date,	12 —	Genoa,	3 mo. date,	30 —
Paris,	30 days date,	10 —	Venice,	3 mo. date,	6 —
Madrid,	2 mo. date,	14 —	Lisbon,	30 days date,	6 —
Leghorn,	3 mo. date,	no fixed No.	Dublin,	*	3 —

* Bills drawn from London on Dublin are, generally either at twenty-one days sight, or thirty days date; also at thirty-one days sight, forty-five days date, and sixty days date.

*Forms of Protests of Bills of Exchange,**Of an Inland Bill for Non-payment.*

On this 30th. day of June, in the year of our Lord, one thousand eight hundred and thirty-one, at the request of Messrs. Thompson and Brown, of this city of London, Merchants, and bearers of the original Bill of Exchange, whereof a true copy is on the other side written, I, James Hall, Notary Public, by Royal Authority duly admitted and sworn, went to the house of Mr. Thomas Temple, on whom the said Bill is drawn, and there speaking with the said Thomas Temple, I exhibited unto him the original Bill of Exchange, and demanded payment thereof, to which he answered, that the Bill would not be paid for want of effects. Therefore, I the said Notary, at the request aforesaid, have protested, and by these presents do solemnly protest, as well against the Drawers, Acceptor, and Indorsers of the said Bill of Exchange, as against all others whom it may concern; for all Costs, Charges, and Interest suffered, and to be suffered, for want of payment of said original Bill. Thus done and protested in London aforesaid in the presence of B. C. and D. E. witnesses.

Exchange-Alley,
Cornhill.

James Hall,
Notary Public.

N. B. On the back of this Protest is to be made an exact copy of the Bill or Note *protested*, together with a list of the Indorsers on such Bill or note. The Notary's fees for noting and protesting are settled by general acquiescence.

Of a Foreign Bill for Non-acceptance.

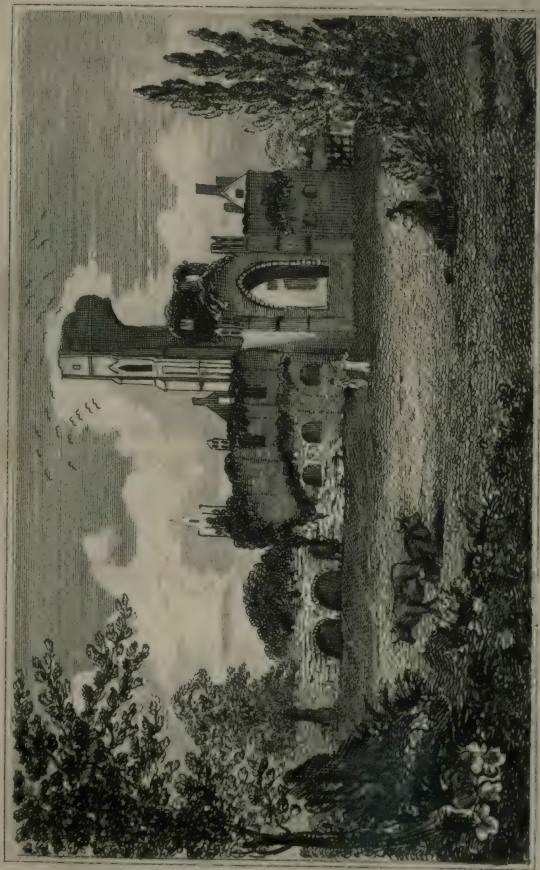
[Make a true copy of the Bill and Indorsments.]

On this—— day of—— in the year—— at the request of Mr. A. B. of this city of London, ——,

and bearer of the original Bill of Exchange, whereof a true copy is on the other side written, I, J. M. of the said city, Notary Public, &c. went to the house of Mr. C. D. on whom the said Bill is drawn, and there speaking with the said C. D. I exhibited unto him the said original Bill of Exchange, and demanded payment thereof, to which he answered, that &c. Therefore I the said Notary, at the request of the said A. B. do hereby in the presence of the witnesses here-under written, protest the said Bill. Dated in London the day and year in the beginning written.

FINIS.





J. C. VIEW OF KIRKSTALL ABBEY.

Published by J. Heaton, Junr. Leeds. 1827.

HISTORY
OF
KIRKSTALL ABBEY,
NEAR LEEDS, YORKSHIRE,

CONTAINING AN

Historical Sketch

OF

THE MONASTERIES IN ENGLAND :

AN ACCOUNT OF THE FOUNDING, SUCCESSION OF ABBOTS,
INTERNAL GOVERNMENT OF THE ABBEY :

AND

PRESENT STATE OF THE RUINS.

SECOND EDITION.

LEEDS :

PRINTED FOR JOHN HEATON, JUN. ; H. SPINK ;
J. Y. KNIGHT ; J. BAINES AND CO. ; F. HOBSON ;
AND ALL BOOKSELLERS.

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LEEDS:

Printed by Edward Baines and Son.

LINES

ADDRESSED TO A COMPANY OF YOUNG PERSONS, WHILST
VIEWING THE RUINS OF KIRSTALL ABBEY.

By CORNELIUS CAYLEY.

SEE how the sharp, corroding tooth of Time
Hath rent these massy walls !—The stones dissolve !
And, like the feeble sinews of old age,
Relax, and shrink, and tumble to the ground !

Ah me ! shall ruthless Time's devouring pow'r
Thus bow the firmest works of busy man ?
'Tis even so !—Yea, lastly, he himself,
The great projector of these haughty piles,
With all his riches, honours, and renown;
Hides his poor head in dust—and is no more !

Come, then my friends, upon a surer base
Let's build such pleasures as will ne'er decay ;
Such as in endless youthful beauty shine
When life's gay dream (like to a tale that's told)
Is past, and in oblivion's shade forgot.
Safe on that Rock, which rears its noble head
Beyond mutation's stroke, and every foe,
Let's build our heav'nly house !—A house wherein
No moth, nor rust, nor thief, nor time, nor death,
Can e'er approach, its treasures to annoy.

Now in your bloom, and health, and smiling years,
 The golden season grasp !—Now lay up store
 In fairest mansions of celestial peace !
 So, when this earthly transient scene is o'er,
 Bright Cherub Angels, natives of that land,
 Shall lead you, raptur'd, to your radiant home,
 Where all the myriads of the ran om'd throng
 Shall hail you welcome to the mount of bliss !
 There God's unsully'd light, and life, and love,
 In one incessant glorious blaze shall crown
 Our souls with joy and everlasting rest,—
 Beyond what man or angel's tongue can name,
 Or largest stretch of human heart desire !

KIRKSTALL ABBEY.

CHAP. I.

HISTORICAL SKETCH OF MONASTERIES IN ENGLAND.

- ‘ When the Muses haunt
‘ The marble porch, where Wisdom, wont to talk
‘ With Socrates or Tully, hears no more,
‘ Save the hoarse jargon of contentious Monks,
‘ Or female superstitions, midnight prayers.’

THE first Monasteries which were founded in England are stated to have been established in the sixth century ; these were destroyed by the Norway invaders. Some foreign Monks re-established them about the ninth century in York, Durham, and Whitby. The Norman Conqueror greatly impoverished them, deposed their Abbots, and forced upon them a new code of regulations, very detrimental to these institutions.

Henry the First is said to have been a favourer of all religious orders: nine or ten Monasteries were founded in his reign, and five new orders brought into England. Among these were the Cistercian (of which order was the Monastery of Kirkstall). In the reign of King Stephen, upwards

of one hundred and thirty religious houses were built; in his reign the Knights Templars were introduced into England. The whole number built or renewed by his successor, Henry the Second, amounted to one hundred and sixty-four, and though the jealousy of the other orders had procured a canon against any more Cistercian Abbeys, yet nineteen of these erections were of that order. Richard the First is said to have disliked Monasteries, yet, during his reign there were fifty-seven new foundations. In the reign of King John, a stately Abbey of the Cistercians was erected at Beaulieu, in Hampshire.

The power of the ecclesiastics had, in the reign of Henry the Third, increased to such an alarming degree, that an Act of Parliament was passed to restrain the superstitious prodigality of the people. Notwithstanding this check, the total number of religious houses founded in this reign amounted to upwards of two hundred. After this time, though there were many chantries, houses of friars, hospitals and colleges founded, yet there were but few Monasteries built.

CHAP. II.

FOUNDING OF KIRKSTALL ABBEY.

~~~~~  
' But let my due feet never fail  
' To walk the studious Cloister's pale,  
' And love the high embowered roof,  
' With antique pillars, massy proof,  
' And storied windows richly dight  
' Casting a dim, religious light.'

~~~~~

THE Monastery at Kirkstall was not an original establishment, but was removed from Barnoldswick, from the Monastery of the Mount of St. Mary, and which, as the parent of the Abbey at Kirkstall, demands some notice. The Monastery of St. Mary, at Barnoldswick, was founded by Henry de Lacy, Earl of Lincoln, in pursuance of a vow he had made during a painful and dangerous indisposition, and who, for the discharge of it, assigned over the village of Barnoldswick: this town was held by him of Hugh Bigot, Earl of Norfolk, at the yearly rent of five marks, and an annual present of an hawk; neglect in the payment of which exposed the house to the danger of an ejection, though the gift had been confirmed by the authority of the Roman Pontiff.

In the year 1147, ALEXANDER, Prior of Fountains Abbey, was elected Abbot to the new

Monastery at Barnoldswick, and on the 14th of June, in the same year, accompanied by twelve Monks and ten Lay-Brothers, set out to take possession of this religious house.

The first act of the Abbot Alexander, was a deed of aggravated injustice, for not content with materially encroaching upon the rights of the church at Barnoldswick, he ordered it to be pulled down to the ground; a complaint against this unprecedented outrage was preferred to the Metropolitan; but Alexander, apprehensive of an equitable award, transferred the cause to Rome, where it was decided in favour of the Monks, upon the ground that religion was likely to be more benefited by a Monastery than a Church; therefore it was right to pull down a Church for the good of a Monastery. Would to God that the same abominable principle 'that the end sanctifies the means,' had never been practically exemplified in modern and more enlightened times.

The work, which was commenced under such unpromising auspices, did not prosper, the Scots ravaged their lands; their grain and their fruits were destroyed by a succession of unfavourable seasons; the soil itself too was sterile and unproductive, and the Abbot, almost exhausted by a struggle of six years, began to wish for a more safe and fruitful situation: accident brought him to the vale of Aire, where some humble Anchorites

had fixed their habitation ; the chief of these was SELETH, who related to ALEXANDER the circumstances which had brought him to that spot. The following is the substance of his narration : In the visions of the night the Holy Virgin appeared to him, and thus addressed him : ‘ Arise, ‘ Seleth, and go into the province of York, and ‘ seek diligently in the valley of Airedale for a ‘ place called Kirkstall, for there shalt thou prepare a future habitation for brethren serving my ‘ Son.’ Having satisfied himself that it was really the Virgin Mary that was talking to him, he proceeded in search of the favoured spot, and after many difficulties, he arrived at the entrance of a shady valley, which he was informed by the shepherds was called Kirkstall ; here he fixed his abode, and as the Abbot learned from his brethren, his humble cell was greatly revered by the neighbouring villagers, and long was the favourite resort of the devotee. In times of distress, the prayers of Seleth were sought with fervour ; and the fame of his piety spread through the whole country, and induced several young devotees to press upon him to accept the office of superior ; with this request he complied, and this small fraternity built themselves cells beside the river Aire, regulated themselves by the rules of the brethren of Lerath, enjoyed all things in common, and procured a livelihood by the work of their hands.

To this narration Alexander appeared to lend an attentive ear, but in reality he was occupied in devising the means of inducing the present inhabitants to give up their claim; for the beauty of the valley, the river winding through it, the quarries of freestone upon the spot, and the timber in the adjoining wood, had completely charmed him, and he was determined if possible to remove his house to this sequestered spot; the mode to be pursued to obtain the sanction of these simple hermits, soon occurred to him; he talked to them of the danger of their souls from the want of a stricter rule, the necessity of a regular superior, and above all, the addition of priests to a fraternity of laymen. Leaving these insinuations to produce their proper effect, he repaired to his patron, Henry de Lacy, explained to him the inconveniences of their present situation, the necessity of a removal, and intreated his assistance in obtaining a grant of Kirkstall from William of Poictou, the immediate Lord of the fee. Having succeeded in this, the hermits were easily disposed of, some consenting to be incorporated with the new society, and others to transfer their title for a sum of money.

On the 14th of June, 1153, the Convent finally abandoned Barnoldswick, which was converted into a Grange. The structure of a magnificent Abbey was vigorously begun at Kirkstall: their patron supplied them with corn and money,

and himself laid the foundation of the church, which he finished at his own expense, and hastened the erection of such buildings as were wanted for their immediate use; the whole was finished in thirty years, under the superintendence of Alexander, who, whatever may be thought of his moral character, was certainly an able and active man. It may be mentioned as a proof of his good taste, that he brought the timber for the buildings from a distance, leaving uninjured the fine woods which surround the Abbey. Alexander presided thirty-five years, in which he acquired for his house their principal estates.

CHAP. III.

HISTORY OF THE ABBEY, AND SUCCESSION OF ABBOTS.

'Twas then thy roofs re-echoed to the sound
 ' Of midnight dirges, solemn and profound ;
 ' Or wrapt in silence and mysterious gloom,
 ' Around some consecrated image shed
 ' The pallid lustre on the unconscious dead.'

ALEXANDER was succeeded by HAGETH, Prior of Fountains, a man of great strictness and austerity, but who proved himself incapable of managing the pecuniary affairs of the house with propriety; never reflecting, as his Monkish historian observes, that a small income is inadequate to great expense; and though the house at his accession was not rich, it was not oppressed with debts; but the evils which arose from improvident expenditure were not the whole of their misfortunes, for Henry the Second, by the advice of Roger de Mowbray, dispossessed the house of their best estate, the Grange of Mick-lethwaite with all the fees of Collingham and Bardsey; these occasioned great murmurs, and the Monks imputed to their Abbot, not only the loss of the estate, but of some sacred utensils

and ornaments which he had disposed of in order to propitiate the King, but which failed of their designed effect, for he was obdurate, and despised the censures of the church; and neither the humble solicitations of the Abbot, nor the golden chalice, nor yet a manuscript copy of the gospel, which was probably all they possessed, could move him from his purpose. In addition to all their other evils, a great mortality broke out among their cattle; almost overwhelmed by these disasters, it was resolved to break up the Convent for a time, in the hope perhaps of working upon the compassion of the King, but in this hope they were disappointed, for Henry died without making restitution, and, according to the opinion of the Monks, lost all chance of redeeming his soul. The latter years of this Abbot's administration were more prosperous, experience probably taught him a little worldly wisdom, and he was removed to a greater charge—to Fountains Abbey, where he died: he was succeeded in the Abbey of Kirkstall, by Lambert, who never attended to temporal matters, but devoted himself to the exercise of contemplative devotion. In his presidency the grange of Cliviges was lost; it was claimed by Sir Richard Bland, and given up to him; and their patron, Robert de Lacy, gave them the village of Akerington in lieu of it. As soon as this village was legally transferred to the Monastery, the Abbot removed the inhabitants and converted it

into a Grange; but the inhabitants, whom he had dispossessed of their habitations, burnt the Grange, with all its furniture, and slew the Lay-Brothers who managed it. This outrage greatly displeased Robert De Lacy, who determined to banish the offenders and their families; but having appeased the Abbot by the most humiliating submission, and the payment of a sum of money for the damage they had done, the Abbot interceded with that Nobleman on their behalf, and obtained their pardon. The Abbot immediately rebuilt the Grange, and soon after died, and was succeeded by TURGESIUS, a true Ascetic, of whom a contemporary historian gives the following account: ‘He was a severe chastiser of his own body, and all the motions of the flesh; ever clad in hair cloth, and always repeating to himself, “they that are clad in soft raiment are in king’s houses.” He totally abstained from wine and animal food; neither the heats of summer, nor the piercing cold of winter, could induce him to make any change in his clothing, which consisted only of a tunic and a cowl; he also shed abundance of tears, scarcely refraining from weeping in common conversation. Having presided over this Monastery nine years, he retired to Fountains Abbey, where he soon after died.

Experience had now sufficiently convinced the Monks, that devotion was not the only quality requisite for the management of their affairs;

they therefore avoided this error, by electing HELIAS, Monk of Rock, who was a man accustomed to business, and who soon brought their affairs into proper order. Of the succeeding Abbots, except GRIMSTON and BIRDSALL, little is known, more than their names, and the time of their election, or decease, or resignation. We shall give the list unbroken, and afterwards shortly state the circumstances which attended the administration of the before-named Abbots.

LIST OF THE ABBOTS OF KIRKSTALL.

ELECTED.	
1. Alexander.....	1147 died
2. Ralph Hageath.....	1182 resigned
3. Lambert... ..	1191 died
4. Turgesius.....	— resigned
5. Helias, from Rock Abbey	1209
6. Ralph de Newcastle.....	— died
7. Walter	1221
8. Mauricius.....	— died
9. Adam	1249
10. Hugh de Michelay	1259
11. Simon	1262
12. William de Lacy.....	1269
13. Gilbert de Cotles	1275
14. Henry Carr	1280
15. *Hugh de Grimston	1284

- | | | |
|--|------|-----------|
| 16. *John de Birdsall | — | |
| 17. Walter | 1313 | |
| 18. William | 1341 | |
| 19. Roger de Leedes | 1349 | |
| 20. John Thornbern | 1378 | |
| 21. John de Bardesey | 1399 | |
| 22. William Grayson | — | displaced |
| 23. Thomas Wymbersley | 1468 | died |
| 24. Robert Kellingbec | 1499 | |
| 25. William Stockdale | 1501 | |
| 26. William Marshall | 1509 | |
| 27. John Ripley, the last Abbot, was confirmed
July 21, 1528, and he surrendered the house
into the hands of the King's Commissioners,
Nov. 22, 1540. | | |

Under these Abbots (marked *) an interesting transaction took place. Ever since the Administration of the Abbot Simon, the Monastery had been sinking under an accumulating debt; the expedient of loans from the enormous interest they were obliged to pay, greatly aggravated the evil, so that they were reduced to a state of insolvency; their creditors became impatient; in this dilemma they applied for royal aid, not for the exercise of its munificence, but that the royal authority might be exerted to compel their creditors to afford them longer time. The following letters we copy from Dr. Whitaker's History of Craven; a work which abounds with valuable information:—

‘ Brother Hugh, called Abbot of Kirkstall,
 ‘ to his beloved in Christ, the Convent
 ‘ of the same house, health and blessing
 ‘ in the bond of peace :

‘ Our distresses at the last general chapter with respect to Simon being ended, we set out for Gascony on an uncertain errand, and with a bitter and heavy heart, as our beloved brother and son, John de Birdsall, will inform you. But after many hindrances, and with great difficulty, both from the unexpected length of the journey, and the extreme poverty of Burgundy, which we traversed through thickets, rather than through highways, we met with the King in the remotest part of Gascony. On the way we were afflicted with a quartan fever, which reduced us so low that we despaired of life ; but blessed be the heavenly Physician ! nothing more than a trifling remnant of the complaint now hangs about us.

‘ Here we found our patron, the Earl of Lincoln, with other great men of the Court, attending upon the King ; and to him we explained fully, and to the best of our ability, the distresses of the house. He was touched with pity at the representation, and promised us all the information and assistance in his power

* * * *

[Here follow several details, which are not intelligible.]

‘ And that the treasurer and barons of the exchequer aforesaid may faithfully execute these

writs, we have letters of recommendation addressed to them from all the earls, bishops, barons, and other counsellors of the King, attending upon him at this place. But because the King was not inclined to interfere with the debt due to the Cardinal, or to Tockles, the Jew, or with the wool, although we had many intercessors with him; yet by the grace of God obtained through the mediation of your prayers, and by the mediocrity of our own understanding, reflecting that if either of these debts remained undischarged, it would be productive of great inconvenience to the house, we hit at length upon a remedy which is likely to be effectual.

For having shewn to the earl and his council an extent of our lands in Blackburnshire, besides Estwysell, and another of our lands in Roundhay, Shadwell, and Seacroft, it appeared that the above mentioned lands and tenements with the addition of £4, which for several years last past we have received out of the exchequer of Pontefract, deducting every thing which in reason ought to be deducted, would amount to £41 7s. 9d. yearly. Now this revenue might be sold for £413 7s. 6d. What need of more words? Let there be no buying or sale of these premises, but a dextrous exchange, so that instead of this £41 7s. 9d., deducting uncertain and untried improvements, the possibility of which we are not convinced of, we shall receive yearly, out of the exchequer at Pontefract, twenty-four marks for ever, with this excellent condition

annexed, that the said earl, in order to discharge the debt due to the Cardinal and the Jew, engages for the payment of 350 marks, under the penalty of repairing whatever damage may accrue to us by any irregularity in the payment.

‘ But what it was that touched the Abbot of Fountains with compassion, by what reasons he was overcome, and how induced to give up a great deal for a little, it would not be prudent to trust to paper. And that we might not be deceived in any of the premises, we have been careful to enroll in Chancery the obligations we have received for payment of the above sums, and the contract in like manner. Both these moreover are ratified by the King’s confirmation, which is in our hands.

‘ And now, brethren, from what has gone before, ye may, in some measure, understand what trouble we have undergone. If, therefore, we have done well, think of a recompense; if otherwise, or that we have been lukewarm in your concern, spare our infirmity.

‘ But we require you that ye labour day and night to the utmost of your ability, that every thing belonging to you, excepting the crops upon the ground, which cannot be removed without being destroyed, may be entirely taken away before the Earl’s messenger, whom we purposely detain here with his horse and groom, shall arrive to take livery and seisin of the lands.

‘ And whatever is incapable of being removed, abandon peaceably, because the said earl by his letters, directed to Sir R. de Salem, which he will receive by the bearer of these, hath required him to purchase at a fair price, whatever you are inclined to sell within his bailiwick, and to afford you every other accommodation consistent with the livery of the lands.

‘ It will not be prudent to shew these letters to any one ; but, until you have all safe, keep your own counsel secret from every one out of the bosom of the chapter.

‘ And because we desire to be informed of what has happened since our departure, before we make any new contract, which might possibly interfere with your present circumstances, we require you on sight and hearing hereof to inform us of your situation by the swiftest messenger you have. Send some money too by the same hand, however you come by it, even though it be taken from the sacred oblations, that we may at least be able to purchase necessities while we are labouring in your vineyard. In this we earnestly intreat you not to fail, for in truth we were never so destitute before. Farewell my beloved ! Peace be with you. Amen.

‘ From Castle Reginald,
on the Morrow of St. Martin, A.D. .1287.’ }

The foregoing letter is the production of a man evidently capable of managing an intrigue; the following is of a different complexion, its simplicity will please all, its piety may edify some.

‘ To his Rev. Brethren, the Prior and
 ‘ Convent of the Monastery of Kirk-
 ‘ stall, John, styled Abbot of the
 ‘ same, wishes health and grace, and
 ‘ that they may labour more earnestly
 ‘ after the things which concern reli-
 ‘ gious peace and charity.

‘ Beloved, we have written this letter in haste from Canterbury, knowing that an account of the success of our journey will be pleasing to you. In the first place our dear brother who was present, will inform you that on the morrow of St. Laurence, we were met by letters from the King, in a very threatening style: that we were apprized of robbers who laid wait for us in the woods, under a rock; and that we were bound under the penalty of forfeiting all our goods, to abide the King’s pleasure. However, having been at length dismissed from his presence with honour, we proceeded on our way, and notwithstanding the delay in London, arrived at Canterbury on Monday evening, ourselves, our servants and horses being all well. We are not without hope, therefore, that our feeble beginnings will be followed by better fortune. On Wednesday morning, the wind blowing fair, we put the horses on board a ship. * * * * *

‘ For the time to come we commend you, dear brethren, to God, and our bodily safety to your prayers ! But especially pray for the salvation of our souls, for we are not greatly solicitous if this earthly part of us be delivered into the hand of the wicked one, so that the spirit be saved in the day of the Lord, which we hope for through the assistance of your intercessions : yet we should wish, if it be the will of God, to be committed to the earth by your hands, wherever you shall dispose.

‘ But know assuredly, that if we return, whoever shall have been most humble in conversation, and active in business during our absence, shall receive an ample measure of grace and recompense from God, and shall every hour be more affectionately regarded by us.

‘ We entreat and enjoin brother R. Eckisley to prepare himself for the duty of preaching on the nativity of our Lord, unless we return in the mean time, that so great a festival may not pass without a sermon, a thing which hath never yet happened, nor, by the grace of God, ever shall do.

‘ We wrote unto certain persons, ‘ abstain from every appearance of evil and avoid it beforehand, whatever is or can be pretended in its behalf. God shall give you the knowledge of these things.’

‘ We adjure you, brethren, by the bowels of mercy in Jesus Christ, that if ye hear of our departure, ye will pray for us faithfully, remembering the labours and distresses which we endured in the be-

ginning of our creation, and of which ye are reaping the fruits in peace.

‘Ye know dearly beloved, that worldly occupations such as we have long been entangled in for your sakes, are not without danger to the soul. But we derive great hopes from your compassion, seeing that we aim at no earthly advantage, nor consume the revenues of the Monastery without cause.

‘Salute our dear friends, * * * * *
'and especially our dearest companion, to whom we would have some one interpret this letter: when he hears it he will scarcely be able to refrain from tears, which he shed abundantly at our parting.

‘We commend our poor mother to your compassion. Salute one another with an holy kiss.

‘The salutation of me, John, your minister, such as I am, who am studying to do every thing in my power for your advantage and honour.

‘We commend you again and again to God and the Blessed Virgin.

‘Written at Canterbury, }
with many tears.’ }

CHAP. IV.

INTERNAL GOVERNMENT OF THE ABBEY.

‘ But o’er the twilight groves and dusky caves,
‘ Long sounding aisles and intermingled graves,
‘ Black melancholy sits, and round her throws
‘ A death-like silence, and a dread repose ;
‘ Her gloomy presence saddens all the scene,
‘ Shades ev’ry flow’r, and darkens ev’ry green.’

THE Monks of the Monastery of St. Mary, at Kirkstall, were of the Cistercian order, an order which was remarkably severe and rigid in its rules ; its professors were debarred the use not only of animal food, but even of fish, milk, and cheese. The hours of the day were devoted to labour and prayer, and were seldom enlivened by conversation, as silence was enjoined during the performance of all their exercises. At the hour of midnight they left their straw pallets, and assembled in the church of the Convent to recite their prayers ; we will not say to pray, for that most acceptable homage, the thanks of a grateful heart, could seldom be offered by men who considered it their duty to extirpate every pleasurable feeling, and whose devotion was built on the impious supposition, that the Deity can only be worshipped acceptably by the continual exercise of sighs and tears.

Under the influence of the same gloomy principle, the houses of this order were generally erected in deserts and uncultivated tracts, where the noisy hum of men might never intrude upon their retirement. Though it must be confessed that the Abbot Alexander, in his choice of Kirkstall, appears to have been influenced by a less self-denying motive, as he could not have selected a place better fitted to nourish the luxury arising from pleasing scenes, had he been a follower of Epicurus, instead of a disciple of a cynical Monk.

How long the severity of these observances were retained by these devotees, it is impossible accurately to determine, but great complaints of a relaxation of discipline were made more than three centuries previous to their final dissolution. In the reign of Henry VIII. their wickedness was said to be enormous; perhaps the vastness of their treasures might, in Henry's estimation, increase their guilt; the reports of the commissioners appointed to examine into the abuses said to have been committed, were very unfavourable, and there can be no doubt, but that in many instances, perhaps in most, these reports were the results of personal investigation, and frequently by persons, whose characters are above the reach of suspicion. We believe that no criminal charge was brought against the Monastery of Kirkstall, but that it was free from the flagrant vices which disgraced many Convents.

The ordinary dress of the Monks of this order consisted of a white robe, in the form of a cassock, with a black scapulary and hood, and a wooden girdle; when they went abroad they wore over this dress a black gown.

The chief government and management of the house was vested in the Abbot, who was originally very little superior to the other Monks, but in wealthy Monasteries they claimed exemption from the spiritual jurisdiction of the Bishops of their respective dioceses, and which, after a warm contest, they obtained: the extent of their power over the members of the Convent does not seem to have been exactly defined, and would doubtless in the hands of cruel and haughty men be an engine of great oppression.

The number of subterraneous dungeons in the gloomy edifices of which we are treating, might occasionally furnish a prison, and probably a tomb for some wretched victim to priestly hate.

The next officer in dignity to the Abbot is the Prior, who may be considered as a vice-president, whose business it was to officiate occasionally during the absence of the Abbot.

In addition to the above officers, there were several of an inferior order, whose names indicate the nature of their employment. Magister Operis who superintended the buildings belonging to the Monastery, and attended to the keeping of them in repair.

Eleemosynarius, or the Almoner, who distributed the alms of the house to the poor, who were daily relieved at the gate of the Monastery, and in some establishments, had the care of the maintenance and education of the Choristers.

Sacrista, or Sexton, to whose care were committed the sacred utensils belonging to the church, and who accounted for the oblations at the great altar, and such benefactions and legacies as were given either to the building, or appropriated to the purchase of utensils. This officer also provided bread and wine for the celebration of mass, and superintended the interment of the dead.

The chamberlain, (Camerarius) had the management of the dormitory, and attended to the lodging of the brethren, and also furnished the clothing of the community.

Cellerarius, equivalent to butler, whose office it was to provide provisions for the Convent; as also fuel and utensils of cookery, which though probably few in the early period of the Monastic History, became more complicated as their discipline relaxed; and in later periods, the care of their wine vaults was no unimportant part of his office.

Thesaurarius, or Treasurer, who received all rents and revenues of the establishment, and paid all the current expenses.

The Precentor had the direction of the choir service; he had also the custody of the seal, kept the chapter book, and provided writing materials for

the scribes, and colours for the limners employed in transcribing and illuminating books for the library.

There was also an officer called *Infirmarius*, whose province it was to attend to the sick, and provide medicines for the use of the establishment.

The employment of a gardener and porter it is unnecessary to particularise. It may perhaps be proper to observe, that every large Abbey had a room called *Scriptorium*, where several writers were employed in transcribing manuscripts, the only method they had of multiplying copies, chiefly the works of the Fathers, their own Legends, or general History; nor was it uncommon for them to procure gifts of lands and churches to be solely appropriated to the carrying of it on.

An *Historiographer* formed part of a Monastic establishment, who committed to writing the principal events which occurred, and which at the close of each year were digested into regular order.

CHAP. V.

PRESENT STATE OF THE RUINS

- ‘ What does not fade ? The tower that long had stood
‘ The crush of thunder, and the warring winds,
‘ Shook by the slow but sure destroyer—Time,
‘ Now hangs in doubtful ruins o’er its base.
‘ And flinty pyramids, and walls of brass,
‘ Descend : The Babylonian spires are sunk ;
‘ Achaia, Rome, and Egypt moulder down.
‘ Time shakes the stable tyranny of thrones,
‘ And tottering empires crush by their own weight.
‘ This huge rotundity we tread grows old ;
‘ And all those worlds that roll around the sun.
‘ The sun himself, shall die, and ancient night
‘ Again involve the desolate abyss.’
-

AT the general dissolution of Monasteries in this country, by the mandate of Henry the Eighth, this Abbey was unroofed, and the lead and timber taken away ; its final destruction was left to the waste of years, and the dilapidations of the surrounding tenantry. The injuries it has received from the latter cause will probably cease, as the present noble proprietor* has shown a laudable degree of anxiety for the preservation of the venerable remains of this once famous Monastery. It is probable that the

* The Earl of Cardigan.

neglect of more than two centuries has contributed more to the present picturesque appearance of these ruins, than could have been effected by the most vigilant and judicious care. It is, however, very desirable that they should be prevented from further decay, and that their present aspect should be preserved as long as possible.

The pleasure arising from the view of an ancient and magnificent edifice in ruins is of a mixed kind, and arises from several sources, one of which is, the consideration of them as parts of a grand and beautiful piece of architecture. The high roofed Cathedral aisle and Gothic window, with its rich compartments and delicate tracery are objects worthy of attention, independent of their antiquity. Another source of satisfaction arises from the effect they have in heightening the beauty of a landscape, or as forming a picturesque object, and the last we shall mention arises from the tender melancholy they produce in the mind on contemplating the mutability of all the works of man :

‘ There is a kindly mood of melancholy,

‘ That wings the soul, and points her to the skies.’

The survey of the ruins of Kirkstall Abbey will give full scope to all these various feelings, for as a piece of architecture, it has considerable claim to attention, as the building is still in such a state of preservation as to give a lively idea of its original structure, which is a mixture of the Norman and

early Gothic styles that prevailed about the twelfth century; it is, however, remarkably free from that profusion of ornaments so common in Gothic buildings, and exhibits an air of simple greatness more affecting for being in ruins. Its situation too is as happy as can be well conceived, in the bosom of a beautiful and sequestered vale, on the banks of a noble river, and the more suited to the scenery for being unnavigable; the dark wood, which almost surrounds it at some little distance completes the scenery.

The ivy, which has spread its dark mantle over many parts of this venerable building, lessens the ruggedness of its abrupt lines, and gives a softness to the whole picture, which must powerfully impress the least susceptible; nor is it possible to suppress the recollection, that the roofless choir, now overgrown with grass, and the mouldering cloister, were once vocal to pious hymns, or sacred to religious contemplation, recollections which excite feelings both tender and elevated.

Nor will the emotions occasioned by a general view of these ruins be lessened by examining them in detail. The church of the Monastery is built in the form of a cross, and over the intersection of the cross aisles with the body of the church, about fifty feet from the east end, a tower was erected, which, according to the practice of the twelfth century, was only carried a little higher than the body of the church; but about the reign

of Henry VII. the tower was raised to its present height, and was entire so lately as about fifty years ago; but one of the columns on which it rested, probably overloaded with the immense addition, suddenly gave way and precipitated to the ground two sides of the whole tower. Though it is impossible not to regret this circumstance, it is not thought to have materially diminished the effect of these ruins. In the opinion of Dr. WHITAKER, it has added to its picturesque appearance. The South and the East sides of the tower still remain.

The body of the church is divided into a nave and two aisles by a double row of massy columns, composed of a cluster of eight and twelve smaller ones alternately; the capitals are Saxon, and the pedestal square. These pillars support pointed arches, over which is a range of windows, the arches of which are circular; the doors are of the same order, and are adorned with rectangular mouldings. The west entrance is quite perfect, and is uncommonly beautiful; over the centre of the arch are four niches, now unoccupied, but which were probably formerly filled with statues of the four Evangelists. The South aisle is entire, but a considerable breach was made in the opposite one by the fall of two sides of the tower: this enormous ruin still remains in the body of the church, and has assumed the appearance of a natural mount. The high altar was situated at the

East end of the church, and on each side of it were three smaller ones; but to whom dedicated cannot be ascertained. To each altar a small distinct chapel was appropriated, and which still remain nearly entire; the excavations for the consecrated water in a recess in the wall are still distinctly visible. The principal window at the East end is large, and even, in ruins exhibits marks of a chaste design. The roof between the tower and the east end was adorned with fretwork and intersecting arches, the ribs of which are still visible.

The Cloister quadrangle, which incloses an area of 115 feet by 143, within the walls, has suffered but little from the ravages of the general destroyer—Time. The upper apartments exhibit a very curious and interesting appearance: the wild flowers, the tangling shrubs, and the lofty elm, now grow where the couch of the inhabitants of the Cloister formerly stood, and have converted its chambers into a shrubbery, and forcibly recall to recollection the description of the hanging gardens of that once mighty city, Babylon. The court of the Cloister, which was the cemetery of its inhabitants, is now a garden; but its decorations and arrangements do not harmonize with the solemn magnificence of the objects that surround it.

The original refectory is a magnificent vaulted room, supported by two fine cylindrical columns, each consisting of a single stone, one of which was

remarkable for being always moist, and to which vulgar credulity ascribed extraordinary virtue. These pillars have within these few years been faced with masonry, from an apprehension that they would be too weak to support the immense incumbent weight. Various other repairs have lately been made in different parts of the Abbey; but we regret to say, without the least portion of taste, new masonry has been employed, when stone, grey with age, might have been had in sufficient abundance on the very spot: the new erections instead of having the appearance of being ragged with age, are built as smooth as a park wall. We trust that in any future repairs, some judicious person will be consulted, and that such incongruities may be prevented. The Chapter-house appears to have been built at two different periods; the latter part of it was but little prior to the dissolution.

Perhaps the most favourable season for viewing these ruins is early in the morning, when the happy disposition of light and shade, occasioned by the rising sun, thrown upon the eastern front, contrasted with the impenetrable gloom of the vaulted apartments within, is uncommonly striking. There is generally attached to all ancient decayed buildings, some popular story of subterraneous passages, which according to vulgar tradition conduct to concealed treasures. This Abbey is not singular in this respect, but it is probable that the supposed entrance to this passage, which is shewn to convince

the incredulous, is only one of the larger drains belonging to the Monastery.

These ruins occupy a very considerable area their length from North to South measuring 340 feet, and from East to West 445 feet; they are situated on the North side of the Aire, about 60 yards distant from it, and about a quarter of a mile from the bridge at Kirkstall.

Kirkstall Abbey was visited by GRAY, the Poet, in 1770. The following letter, descriptive of the ruin, was written by him to Dr. Wharton:—

“ I have utterly forgot where my journal left off, but I think it was after the account of Gordale, near Settle. * * * The principal things were Wharfedale, in the way from Skipton to Otley, and Kirkstall Abbey, three miles from Leeds. Kirkstall, as old as King Stephen, is a noble ruin in the Semi-saxon style of building, towards the end of his reign, 1152. The whole church is still standing, the roof excepted, seated in a delicious quiet valley, on the banks of the river Aire, and preserved with religious reverence by the Duke of Montagu. Adjoining to the church, between that and the river, are a variety of chapels and remnants of the Abbey, shattered by the encroachments of the ivy, and surrounded by many a sturdy tree, whose twisted roots break through the fret of the vaulting, and hang streaming from the

roofs. The gloom of these ancient cells, the shade and verdure of the landscape, the glittering and murmur of the stream, the lofty towers, and long perspectives of the church, in the midst of a clear bright day, detained me for many hours, and were the truest objects for my glass I have yet met with any where."

~~~~~

' The cloud capp'd towers, the gorgeous palaces,

' The solemn temples, the great globe itself,

' Yea, all which it inherit, shall dissolve—

' And, like the baseless fabric of a vision,

' Leave not a rack behind.'

FINIS.

# RUINS

OF

## KIRKSTALL ABBEY.

A POEM.

---

BY CHARLES KENWORTHY.

---

“ How musical ! when all-devouring Time,  
“ Here sitting on his throne of ruins hoar,  
“ While winds and tempests sweep his various lyre,  
“ How sweet thy diapason, Melancholy ! ”

RUINS OF ROME.

---

Manchester,

PRINTED BY W. COWDROY, DEANSGATE.

---

1821,

# RUINER

OF THE

1800

OF THE

THE

1800

OF THE



TO THE  
EARL OF CARDIGAN.

---

A BARD obscure, in life's low vale,  
Whose most ambitious aim  
Is leave to deck his simple tale  
With your much-honoured Name.

Permit him at your feet to lay  
This effort of his Muse,  
That, with your smile to grace her way,  
A charm she may diffuse.

Protector of the ruined Pile !  
—That here the Poet sings;—  
O deign to shield him with your smile,  
From Critics' venom'd stings.

So shall the Muse in grandeur soar,  
On pinions sweet and strong :  
And on the ear enraptured pour  
Your Name in grateful song.

OF THE  
CITY OF CAMBRIDGE

IN A LETTER  
TO THE  
MAYOR OF THE CITY OF  
CAMBRIDGE  
BY  
JOHN RUSSELL  
ESQ.  
OF THE  
MIDDLE TEMPLE  
IN ANSWER  
TO A RESOLUTION  
PASSED BY THE  
CITY OF CAMBRIDGE  
IN 1791

LONDON  
Printed by  
J. JOHNSON, in Pall-mall  
1792

Printed by  
J. JOHNSON, in Pall-mall  
1792

# ***RUINS***

OF

## **KIRKSTALL ABBEY.**

---

**K**IRKSTALL ABBEY while I sing,

—Theme unsung by bard or swain,—

Come, my Muse ! and with thee bring

All thy melancholy train,

Ancient Abbey ! thee I hail,

As in ruins thou dost stand

Stately in the verdant vale,

Thou an awe dost still command.

As some captive widowed queen  
Weeps o'er days of grandeur fled ;  
So thou in thy weeds art seen,  
As in sorrow o'er the dead.

As a monument sublime,  
That some dark inscription bears,  
Markest thou the flight of Time,  
Teltest thy fame's departed years.

Once thou rose in grandeur gay,  
Smiling in the noon-tide beam ;  
Now thy glory's passed away,  
Faded like a morning dream.

Sleep their heads beneath the soil,  
Who thy glory have surveyed :  
Hands that reared thy lofty pile  
Long ago in dust are laid.

Since thou first in grandeur shone,  
Ah ! what changes hast thou seen !  
Many a generation's gone,  
Gone—as though they ne'er had been,



Altered is the verdant scene,  
Where the wood-lark warbled wild,  
Where, at eve, on village-green,  
Love and youth their cares beguiled.

Scarce the landscape same appears :  
Round the hill now runs the road ;  
Where yon inn its broad front rears,  
Erst the hedge-row alehouse showed.

Decked with many a rural cot,  
Lovely once the village\* smiled :  
Rustic hands have spoiled the spot  
Where their rude forefathers toiled.

Vanished are that artless race,  
Ancient dwellers of the dale !  
Thou retainest thy pensive place,  
Sole survivor of the vale !

Thou, like them, hast had thy day ;  
Common is thy lot to all :  
All that's earthly must decay,  
Kings and kingdoms thus must fall.

\*Kirkstall.

Time shall cloud-topt towers destroy,  
Lay the lofty palace low :  
Pyramids in dust shall lie ;  
Winds away that dust shall blow.

Solemn lectures thou dost teach  
To the thoughtless and the vain,  
Man's mortality dost preach,  
In a soul-convincing strain.

As I tread thy hallowed ground,  
In the chillness of the gloom,  
Awful silence reigns around,  
Like the stillness of the tomb.

As I trace each avenue,  
With thy shadow o'er me cast,  
Rise, at once, to fancy's view,  
Men and deeds of ages past.

Priors and priests in gorgeous dress,  
Splendid altars—'fore me glide :  
Incense smoke, and images,  
All Religion's pomp and pride.

Hymns by virgin-voices led,  
Chant of mass and organ's peal,  
Dirge and requiem o'er the dead,  
Seem upon mine ear to steal.

But my feet a step mistake,  
As a rugged stair I rise :  
From my reverie I wake,  
And a ruin meets mine eyes.

Lonely turrets nod on high :  
Fragments of a Gothic pile—  
Broken columns, arches—lie  
Scattered o'er the grass-grown aisle,

Where the holy fathers prayed,  
Where the choral sisters sung,  
Time hath all in ruins laid,  
Hushed is every human tongue.

There the raven caws by day ;  
There the screech-owl sits, at night,  
Or, beneath the moon's pale ray,  
Wheels her solitary flight.

Silent is the matin-bell ;

Here no vespers now are said :

Heard no more's the solemn knell,

That announced some brother dead.

Where in converse walked the monks,

Where thy gardens gaily smiled,

Trees now rear their sapless trunks,

All is desolate and wild.

Where they mused in cloister-cell,

Wrapt in ecstasies sublime,

Reptiles there in riot dwell,

Revel in the wreck of Time.

As an eyeless empty skull,

Do thy ruined aisles appear :

Once those aisles with life were full,

Wit and Beauty sparkled there.

Where the carved-work choir hath been,

'Neath a cieling grand and high.

Bare and mouldering walls are seen,

Roofed with heaven's blue canopy.



Where they kneeled and told their beads  
On the marble pavement stone,  
Nettles grow, and noxious weeds ;  
There the serpent lurks alone.

Where the storied windows, dim,  
Apostolic acts expressed,  
Swallows through the arches skim ;  
There the shepster builds her nest.

As it meant to mock the gloom,  
Like the flowers that deck the dead,  
See yon blue-bell, in its bloom,  
Waving 'neath that turret's head !

Late I marked, when o'er the scene  
Winter had his mantle flung,  
Mid the ivy ever-green,  
Here and there a red hip hung.

'Neath thy walls with ivy clad,  
Brouse the sheep, the lambkins play :  
Through the meadow, slow and sad,  
Doth the river wind its way.

By the ruins as it rolls,  
Seems it plaintively to say,  
"Thus—through Fate that all controuls—  
Earthly grandeur glides away".

On that river's banks have strayed  
Youthful lovers—now no more ;  
In their cold bed lowly laid,  
All their love's soft cares are o'er.

Or some bard hath lonely roved,  
Telling, to the passing stream,  
How—deceived where most he loved—  
"Life and love are all a dream !"

Strangers on their native tour,  
Parties from the neighbouring town,\*  
Spend in thee a serious hour,  
Ruined Pile ! of fair renown.

From the villages, are seen  
Youths and maids, with jocund glee,  
Tripping o'er the vales between,  
Arm in arm, to visit thee.

\*Leeds.

On thy walls they walk and climb,  
Gaudy dressed, and grand, and gay?  
Like to bees, in summer-time,  
On a fading flower are they.

Mid thy ruins, oft the sage  
Meditates, in thought sublime;  
Melancholy marks her page,  
Musing o'er the spoils of Time.

Pipes the shepherd in thy shade,  
Sheltered from the noon-day heat,  
There the peasant, listless laid,  
Finds a calm and cool retreat.

Reckless of who rests below,  
Whistles he some strain so dull,  
While, perchance, with spade or plough,  
Turns he up a human skull.

When the snow through ether sails,  
Then the hamlet's hoary sire  
Tells his children Abbey-tales,  
Sitting round their cottage-fire.—

Tells how here hath perjured wight,  
In thy portal's gloomy shade,  
Seen—as broke the moon out bright—  
Spectre of the murdered maid.

—How, one night, with fearless brow,  
Luckless lass, through wager's wile,  
Went to pluck an alder-bough  
Growing in the abbey-aisle;

When there entered, to her view,  
Murderers, as a corse they bore :  
To her feet a hat there blew,  
Heavens ! 'twas that her lover wore !

When his name she found therein,  
Sudden did her reason fail :  
Wanders Mary of the Inn,  
Now the maniac of the vale.\*

Ancient Abbey ! near thy pile  
Loved Devotion weeps thy fall :  
Silent sleeps her harp the while  
On thy weed-clad ruined wall.

\* See the Ballad of "*Poor Mary the Maid of the Inn*,"  
by Robert Southey.



From thy Founder's holy vow  
Didst thou rise, a temple fair,  
To the Virgin. Offering thou  
Of a gratitude sincere ! \*

Then, how goodly fair thou wert !  
The sacred seat of priestly show :  
Ah ! how fallen now thou art !  
Kingly power hath laid thee low.

Future days the deed shall curse :  
Ruthless Tyrant ! † in thy rage,  
Thou the linnets didst disperse,  
But to seize the glittering cage.

With a sacrilegious hand,  
To divorce an injured Queen,  
Brake fell Lust each sacred band,  
Threw down every fence between.

\* " Henry de Lacy, being in a bad state of health, made a vow, that if he should recover, he would build an Abbey in honour of the blessed Virgin : and accordingly, 19th May, A. D. 1152, he laid the foundation of the church, and finished it at his own expence, supplying the Monks with money and provisions." *Historical account of Kirkstall Abbey.*

† Henry, VIII.

'Twas the lawlessness of Lust,  
'Twas the avarice of Age.  
Brought thy beauty to the dust,  
Spoiled thy children's heritage.

Yet thy ruins shall survive  
All that now are flush and fair !  
Others in thy time shall live,  
And thy sacred relics spare.

Mid the darkness of decay,  
Thou shalt mental charms impart,  
Fire the poet's magic lay,  
Wake the painter's mimic art.

KIRKSTALL ABBEY ! now adieu,  
If my Muse a charm can give  
To thy ruins, thou, anew,  
In her humble verse shalt live.

---

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RESPECTING  
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AND  
**LODGERS;**

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# ENGLISH LAW

## LANDLORDS TENANTS

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THE

## ENGLISH LAWS

RESPECTING

# Landlords, Tenants, & Lodgers

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### LEASES, &c.

A LEASE must necessarily be for a shorter time than the lessor, or landlord, possesses in the premises; otherwise it would come under the denomination of an ASSIGNMENT, and NOT A LEASE.

No person but such as are duly qualified should receive any reward for drawing out a lease; for, by 44 Geo. III. it is enacted, that, "If any person shall, for, or in expectation of any fee, gain, or reward, directly or indirectly, draw, or prepare any conveyance of, or deed relating to, any real or personal estate, or any proceedings in law or equity, except those who are qualified, having taking out their certificates, they shall forfeit the sum of 50*l*."

In order to make a lease valid, it is requisite that the parties are competent to make a contract, and that the landlord have sufficient interest in the premises to enable him to give a good title to the tenant. Lunatics and married women are incompetent; and by the statute of the 32nd Henry VIII. it is enacted, "That all leases of any dwelling-houses or shops, within this realm, or any of the king's dominions, made to any stranger, artificer, or handicraftsman, born out of the king's obeisance, not being denizen.\* shall be void and of non effect."—The lessor and lessee are liable to the penalty of "one hundred shillings" each.

---

\* A person born out of the king's dominions, but naturalized by letters patent.

According to law, all leases of a longer term than three years, must be in writing; for, by the 29th Car. II. "Leases parole, or by word of mouth, will be void, if they exceed three years from the time of making."

An action of debt will lie *after* the expiration of a lease, for rent previously due.

A lessee who covenants to pay rent, and to repair, with an exception of casualties by fire, is still liable upon the covenant for rent, should the premises be burned down, even though not rebuilt by the lessor after notice. It is therefore proper to make a special exception as to accidental fire, in the covenants to repair and pay rent,

If a lease is made for a longer term than the lessor has therein, a court of equity will establish such lease for his term.

When a lease expresses that if the rent be unpaid at the day appointed, the lease shall be annulled; yet though the rent be claimed on that day, and not paid, the lease remains valid, unless an entry be made.

When a person has a lease of a house for years, and agrees with the lessor to repair the house during those years, and leave it in as good condition as he found it, and any accident should happen, such as being burnt by fire, or lightning, blown down by tempest, or otherwise destroyed, the tenant must build it up again, so as to leave it in as good condition as he found it; unless he has in his lease a special exemption to the contrary.

If a landlord gives previous notice, he may enter the premises of his tenant during his term, though it be not expressly agreed, to see the state of the repairs.

The tenant must deliver up possession to the lessor when the lease is expired, or he will be liable to the rent. And by the 1 Geo. IV. cap. 87, the lessor can compel the attendance in Court of a tenant who holds over term, to answer the same; and may, upon good proof of the expiration of the lease, obtain judgement for damages and proper compensation for over-rent. See Ejectment; page 18.

The term demised is not effected when the lease is lost or mislaid, provided the tenant can prove the term to be unexpired.

A covenant in a lease not to assign, does not extend to an under-lease for part of the term.

A lease may be dated back, but must not be dated forward.

*Form of an Agreement for letting a house, &c. for three years.*

Memorandum, made the                      day of                      183  
between A. B. of                      , and C. D. of                      , as follows—

“The said A. B. doth hereby let unto the said C. D. a house and garden, with the appurtenances, situated in                      , in the parish of                      , for three years certain. The rent to commence from                      day next, at and under the yearly rent of                      , payable quarterly; the first payment to be at                      day next.

“The said C. D. doth agree to take the said house and garden of the said A. B. for the term and rent payable in manner aforesaid: and that he will at the expiration of the term, leave the house in as good repair as he found it. As witness our hands.

Witness, E. F.

A. B.  
C. D.

*Agreement for letting a house by the year.*

Memorandum, made this                      day of                      , one thousand eight hundred and                      , between A. B. of                      , and C. D. of                      , as follows: The said A. B. doth hereby let unto the said C. D. a dwelling-house, situate                      in the parish of                      for the term of one year certain, and so on from year to year, until half a year's notice to quit be given by either party, at the yearly rent of                      pounds, payable quarterly, to commence at Lady-day next. The said A. B. doth agree also to pay the land and property taxes, and to keep his said house in all necessary repairs, so long as the said C. D. shall continue therein. And the said C. D. doth agree to take the said house of A. B. for the term and rent, and pay all taxes, except those on land and property, and the other conditions aforesaid. Witness our hands, the day and year above written.

Witness, E. F.

A. B.  
C. D.

*Agreement for the lease of a house.\**

Memorandum made this                      day of                      in the year                      , between A. B. of                      and C. D. of                      as follows: the said A. B. doth hereby agree, with all convenient speed, to execute unto the said

\* This requires an agreement stamp.

C. D. a lease of ALL that messuage, and all the appurtenances thereto belonging, late in the possession of E. F. situate in the parish of

to hold to him the said C. D. his heirs and assigns, from Midsummer day next ensuing, for the term of seven years, at the yearly rent of to be paid quarterly: which lease shall contain all reasonable and usual covenants, and particularly that the said A. B. [here state what is to be done by the Landlord]; and likewise the said C. D. will [here state what is to be done by the Tenant] during the said term. In consideration whereof, the said C. D. doth hereby agree to accept such lease, and to execute a counter-part thereof when tendered to him for that purpose.

A. B.

Witness, G. H.

C. D.

This agreement will hold good instead of a lease, if the parties are so inclined; but if a real deed, containing all the usual covenants, is intended, it is advisable to employ a person properly qualified; and therefore a precedent is not necessary in a work designed only for the information of the public, and not as a book of precedents for professional men.

### ASSIGNMENT.

An assignment must necessarily be in writing; but there is no particular form necessary, so that the words be sufficiently clear to be understood by the parties.

Where an assignment is proper, the assignee has the whole term of the assigner made over to him; then all that the assigner covenants, the assignee is bound to perform.

If a lessee assign over his term, the lessor is not obliged to accept the assignee for his tenant, but may still resort to the lessee; if, however, he receive rent of the assignee, knowing of the assignment, he has determined his election, and shall not afterwards have an action of debt against the lessee, for rent due after the assignment; though it has been held that he may nevertheless maintain an action on the lessee's covenant, that being a personal engagement, which is not waived by the assignment.

An assignee is not bound by a covenant entered into by the assigner, and broken *before* the agreement.



## UNDER-LEASE.

When a lessee, or tenant, grants only part of his term to another, the transfer is denominated an under-lease; the under-lessee must fulfil his contracts with the lessee, but has nothing to do with the original lease granted by the landlord.

---

## TENANCY AT WILL.

This once precarious and uncertain tenure is now generally construed to be a tenancy from year to year. The laws, therefore, which are applicable to the one, are the same for the other.

---

## TENANT AT SUFFERANCE.

When a lease is expired, and the tenant keeps possession without a new contract, he is deemed a tenant at sufferance, at the former rent; but on the landlord's acceptance of any rent after the expiration of the lease, the tenant may hold the premises from year to year, till half-a-year's notice is given.

The landlord cannot charge the tenant with double rent, under 4 Geo. II. c. 28, without giving him reasonable notice to quit at the expiration of his term.

But the tenant who holds possession after the expiration of his lease, may be ejected without any notice; for he is deemed a trespasser.

---

## TENANT FROM YEAR TO YEAR.

All demises, where no certain term is mentioned, are held to be tenancies from year to year, which neither party can determine without half-a-year's notice—5 *Bl. Com.* 145.

A tenant in taking possession of the premises by agreement with the former tenant or lessee, will be liable to pay rent and taxes in arrear; but he may demand repayment from the former tenant, excepting taxes chargeable on the landlord, which may be deducted from the rent.

## NOTICE TO QUIT PREMISES.

It may be necessary on this subject to state, that much depends upon custom. The usual mode of letting houses is by the year, at a certain annual rent, to be paid quarterly. We seldom hear of a house being taken by the quarter, month, or week. Therefore, unless a written agreement can be produced, a tenant must be considered as tenant for one year, and from year to year, as long as the parties agree, and is, by the law, considered the same as a tenant for years, provided the rent exceeds forty shillings per annum.

The case of a lodger is quite different. Lodgings are generally let by the week, month, or quarter, and not by the year; and therefore, without some convincing proof to the contrary, such as the annual payment of his rent, or a written agreement, a lodger can only be considered a weekly, monthly, or quarterly lodger, according to the time agreed upon for the payment of the rent; which is the universal rule of decision.

A lodger, therefore, who pays weekly, must have a week's notice; and one who pays monthly, a month's notice; and one who pays quarterly, a quarter's notice, and in like manner for any other term.

Agreeably to the opinion of eleven Judges, among whom were Lord Chief Justice De Grey, and Lord Mansfield, every TENANT FOR YEARS (or one who holds from year to year) is entitled to half-a-year's notice, which must be given in such a manner, that the tenant must quit the premises at the same quarter-day on which he took possession; for instance, if his rent commenced at Midsummer, the notice must be served at or before Christmas, that he may quit at Midsummer. And they held the like law as to houses let at will, unless there be some usage or custom, in the place or district where the house is situate, to give a shorter or other kind of notice to quit. Many landlords, who have had tenants better acquainted with the law than themselves, have experienced much perplexity from their ignorance on this subject.

A person took a house under a *parole*\* demise, on the 15th of May, 1781, the rent to commence from Midsummer following. On the 26th of March, 1785, the tenant received notice to quit on the 29th of September follow-

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\* Word of mouth.

ing. The question was, whether the rule which requires half-a-year's notice to be given to a *tenant* at will, also requires that such notice shall expire at the end of a complete year from the commencement of the tenancy. The Court held that it must so expire.—*Wright v. Darnley, Easter Term, 26 Geo. III.*

If notice be given up to a wrong time, or a quarter, instead of half-a-year, such warning should be objected to as soon as possible.

Where *three* month's notice to quit has been given, where *six* was in strictness necessary, and no objection was made to it at the time, the notice was deemed good and binding on the party accepting it.

But a tenant may object to the insufficiency of such notice on his trial, if he did not accept it.

When premises are held by lease, or for a certain time, and no longer, the expiration of the term is sufficient notice to quit, without any other.

Where a tenant comes in after any of the regular quarter days, he should pay a separate sum for the remainder of the quarter; and commence ANNUAL TENANT at the quarter-day. This will, in all probability, render his notice to quit, and the expiration of his term, more convenient both to himself and his landlord.

A parole notice to quit by a tenant on a parole lease, is good notice within the meaning of the statute. 11 Geo. II. c. 19. 1 *Black. Rep.* 533.

The usual and best way of giving notice to a tenant, is to quit, or pay double rent. This is also esteemed the best method when the landlord intends only to raise the rent, as he may afterwards agree for a less sum than he has specified in the notice.

If the landlord cannot ascertain the time when the tenancy commenced, he may enquire of the tenant, who must be served with a notice to quit at the time he mentions, and must obey the warning, whether it be the true time or not, as it is agreeably to his own words. If he refuses to give the information desired, the landlord, instead of "*on or before*" as in the following form, must insert, "*at the end of the expiration of the current year of your tenancy, which shall expire next after the end of one half-year from the date hereof.*" This is lawful notice.

*Notice to quit or pay double rent, agreeably to 4 Geo. II. c. 28.*

"Sir,

"To Mr. A. B.

"I hereby give you notice to deliver up possession, and quit, on or before the [Here state house or apartment] and appurtenances, which you now hold of me, in [Insert the name of the street, &c.] and in default of your compliance therewith, I do and will insist on your paying me for the same, the [weekly] rent or sum of being double the present [weekly] rent, for such time as you shall detain the key and keep possession over the said notice.

"Witness my hand, this

day of

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"Witness, K. L.

F. C."

*A Tenant's Notice to his Landlord.*

"Sir,

"I hereby give you warning of quitting the [house or apartment] I now hold of you, in or before

"Dated the

day of

183

"To Mr. A. B.

C. D."

Generally, where notice is required by law to be given to a party, leaving it at his dwelling-house is sufficient.

These forms will serve respecting either houses or lodgings.

LODGINGS IN GENERAL.

The laws of England do not seem to make any distinction between lodgers and other tenants, as to the payment of their rents, or to the turning them out of possession; for lodgers are equally liable to the like penalties, forfeitures, and punishments, in case of non payment of their rents, or not quitting the premises according to notice and agreement, as other tenants are.

But with respect to lodgings, an exception must be made to the rule laid down, that notice must expire on the quarter-day whereon the tenancy began.\* These depend either upon the agreement between the parties, or the particular circumstances of the case, as the length of the time for which they are taken, &c.—if for a less term than a year certain, any *reasonable* notice is held to be sufficient.

\* This exception refers to weekly, monthly, and quarterly lodgers, but not to those who agree for *possession by the year*.



What is a reasonable notice, must in case of a dispute, be decided by a jury. In London, if no particular notice is mentioned, it is generally understood that a week's notice shall be given, if the apartments are taken by the week; a month's notice, if taken by the month; and a quarter's notice, if taken by the quarter;\* but if they are taken for a month, or any other time certain, no notice is expected or required, it being necessarily implied, that when the period for which they were taken arrives, the tenant is to depart, unless he enter into some fresh egreement.

A housekeeper may detain the property of a lodger, whilst on the premises, till the rent is paid.

A housekeeper may distrain the goods of a lodger for rent, in the same manner as a landlord distrains those of a tenant.—See pages 23 to 30.

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### FURNISHED LODGINGS.

Lodgings ready-furnished are usually let by the week, on payment of a certain sum, part of which is for the apartment, and part for the use of the furniture; which has given rise to a question of some difficulty, whether the whole is, or is not, RENT.—It was the opinion of a barrister, whose writings have been held in considerable estimation, that the whole is not rent, and that it is therefore unlawful to distrain the property of a lodger for that part of the sum which is due for the use of the furniture.—Many lodgers have placed too much confidence on this opinion, and have neglected to pay their rent, till, contrary to their expectation, their property has been distrained and sold.

Persons renting furnished apartments, frequently absent themselves, without apprising the housekeeper, and probably the rent in arrear. If the housekeeper has grounds to believe the lodger has left, the second week of such absence he should send for a constable, and in his presence, enter the apartment, take out the lodger's property, and secure it, until a request be made for it; and the housekeeper may take possession of his apartment; and if, after fourteen day's public notice, given in the London Gazette,

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\* It was agreed in the case of Parry v. Hazell, that notice had reference in all cases to the letting, unless controlled by the express agreement of the parties, or the particular custom of the place

the lodger does not come and pay the arrears, the housekeeper, for the sum due, may sell the said property.

Taking goods, &c. from furnished lodgings, with intent to steal, is felony.

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### CAUTIONS RESPECTING LODGERS, PARTICULARLY IN UNFURNISHED APARTMENTS.

Housekeepers and lodgers cannot be too cautious in their agreements respecting the time they agree for, and the notice they require, as the loose and indefinite manner in which lodgings are frequently let, render both housekeepers and lodgers liable to many disputes. The general intention is to let unfurnished lodgings by the quarter; but the rent being stated at twenty or thirty pounds a year, it frequently happens, that the lodger (and sometimes the housekeeper) asserts that the agreement was by the year, and demands half-a-year's notice to quit at the end of a complete year from the commencement. In letting lodgings quarterly, it would certainly be more correct to state the rent at five pounds a quarter, than at twenty pounds a year; and the notice should be particularly stated at the same time.

Annual lodgings are properly admissible under a housekeeper who is the proprietor of the premises, or who holds possession by a lease for an unexpired term of years, because such a housekeeper is able to give half-a-year's notice to his lodgers, so that they may quit at the end of a complete year from the time of their commencement. It is necessary that the intentions of the parties should be clearly stated and understood, as this is not the usual way of letting apartments, nor is it proper under a housekeeper who holds only from year to year, as he is liable to receive notice from his landlord to quit, at a time when he could not give proper notice to annual lodgers.

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### DIRECTIONS FOR RECOVERING APARTMENTS AND RENT FROM A LODGER.

The best way for a housekeeper to recover possession when he has let an apartment to a disagreeable character, is to give reasonable notice, by a person who can be witness, to quit or pay an advanced rent. See page 14.

In case lodgers of this class are so refractory, that they will neither quit, nor pay an advanced rent, after proper warning or notice to quit, has expired, the housekeeper may enter the apartments whenever he finds them open, (but he must not use force in opening them), he may take out the sashes, remove any of his own fixtures or furniture, take the door off the hinges, or lock or fastening off the door, and block up the chimney. But he is answerable to the landlord for any injury done to the premises.

In the City of London, rent may be procured by summoning to the Court of Requests, Guildhall, for any sum not exceeding five pounds: rent to the same amount may be recovered in the Borough of Southwark: other courts of conscience, in general, cannot recover more than 40s. —But if the party resides within twelve miles of his Majesty's palace at Whitehall, and not in the City, the debt will come within the jurisdiction of the Marshalsea Court, which is now held every Friday, in Great Scotland Yard, Westminster, subject to an appeal to a higher court, when the sum exceeds 5l. The processes in this court are to be had at the Marshalsea Office, Clifford's Inn.

In apartments furnished by the lodger, a distress for double rent, if not paid when justly due, generally puts an end to the dispute.

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## EJECTMENT.

This is a process by which lands or tenements may be recovered from persons holding unlawful possession after proper notice to quit has been given, and is a sure way to recover rent, or leased premises in lieu of it.

When a tenant has given notice to quit, and does not, he is liable to an ejectment, the same as if the landlord had given him notice.

In all cases between landlord and tenant, when half-a-year's rent is due, such landlord may, without any formal demand, or re-entry, serve a declaration of ejectment for the recovery of the leased premises; or, if they are occupied, he may affix it to the door, or the most conspicuous part of the premises, which shall be deemed legal, and shall stand instead of a deed and re-entry. 4 Geo. II. c. 21. s. 1.

By the 1st Geo. IV. c. 87, landlords are empowered, where a tenant wilfully holds possession after expiration

of lease, to serve him with a process requiring his appearance in Court on the first day of the following term; and upon the landlord's proving the lease to have expired, and possession to have been demanded, he will obtain a rule against the tenant, calling on him to enter into recognizances to pay the costs and damages, which the verdict may award against him; or in default of so doing, an absolute rule may be granted for entering up judgement for the landlord.

The jury, (or Court, in default of defendant's appearance,) besides being empowered to assess damages, are authorized to find the amount of rent for such time as the premises have been held over.

If the damages be excessive, or the verdict contrary to evidence, the judge may stay the execution of judgment until the fifth day of next term.

If the landlord be nonsuited, or verdict pass against him, he shall pay double costs.

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## RE-ENTRY OF TENEMENTS.

*Abstract of an Act for securing the payment of Rent, &c.*  
52 Geo. III. cap. 52.

By 11 Geo. II. c. 19, it was enacted, That if any tenant holding any lands, tenements, or hereditaments, at a rack rent, or where the rent reserved shall be full three-fourths of the yearly value of the demised premises, who shall be in arrears for one year's rent, shall desert the demised premises, and leave the same uncultivated or unoccupied, so as no sufficient distress can be had to countervail the arrears of rent, it shall be lawful to and for two or more justices of the peace of the country, riding, division, or place, (having no interest in the demised premises,) at the request of the landlord, or his bailiff or receiver, to go upon and view the same, and to affix, or cause to be affixed, on the most notorious part of the premises, notice in writing what day, (at the distance of fourteen days at least,) they will return to take a second view thereof; and if, upon such second view, the tenant, or some person on his behalf, shall not appear and pay the rent in arrear, or there shall not be sufficient distress upon the premises, then the said justices may put the landlord into the possession of the said demised premises; and the lease thereof to



such tenant, as to any demise therein contained only, shall from henceforth become void. And by this Act (52 Geo. III. c. 52) such provisions of the recited act, are extended to the case of tenants in arrear for one half-year's rent, instead of one year's rent.

## FIXTURES.

Fixtures may be defined to be whatever constitutes such an essential inherent part of the freehold as not to be separated from it without injury to the inheritance, as wainscots, &c.

But doors or windows, although erected by the tenant, must not be removed. Windows when broken, though glazed by the tenant, must be restored.

All fixtures erected by the landlord previous to the entrance of the tenant, if removed by such tenant, must be replaced before his departure, or he becomes liable to an action for waste.

Where there are some fixtures belonging to the landlord, and others to the tenant, it is necessary to specify them separately, as the use of those belonging to the landlord is included in the rent, while those belonging to the tenant may be either resold or taken away.

A tenant may remove erections and utensils necessary for trade, as brewing utensils, furnaces, coppers, fire-engines, cyder mills, vats, or green and hot houses, or a barn erected upon the premises upon blocks of timber, notwithstanding there be a covenant to leave all buildings which then were or should be erected upon the premises, in repair; for such covenant only includes all buildings annexed to and become a part of the reversionary estate.

The articles removeable must, however, have previously been put in by the tenant; they also must be removed within his term, otherwise they become a gift in law to the reversioner.

In a case, where a tenant had erected a barn upon the premises, and put it upon pattens and blocks of timber lying upon the ground, but not fixed either in or to the ground, and upon proof that it was usual in that country to erect barns so, in order to carry them away at the end of the term, a verdict was given for the defendant. This decision was, however, founded upon the custom of the country.

In a case where the defendant had taken down two sheds, called Dutch-barns, which he had erected during his term, Lord Kenyon observed, "If a tenant would build, upon premises demised to him, a substantial addition to the house, or add to its magnificence, he must leave his additions, at the expiration of the term, for the benefit of his landlord: but the law would make the most favourable construction for the tenant, where he had made necessary and useful erections for the benefit of his trade and manufacture, and which enabled him to carry it on to more advantage: it had been held so in the case of cyder-mills, and in other cases; and he should not narrow the law; but hold erections of this sort, made for the benefit of trade, or constructed, as at present, to be removable at the end of the term.

But it was determined, that a tenant in agriculture, who erected at his own expence, and for the more necessary and convenient occupation of his farm, a beast-house, carpenter's-shop, fuel-house, cart-house, pump-house, and fold-yard wall, which buildings were of brick and mortar, and tiled, and let *into* the ground, cannot remove the same, though during his term, and though he thereby left the premises in the same state as when he entered.

Ornamented marble, pier-glasses, hangings, and even wainscots, fixed only by screws, and chimney-pieces, are held to be removable, if put up by the tenant during his term. *Rech v. Rebow*, and *Lawton v. Lawton*.

In general, whatever a tenant has put up in a house for his convenience, he may remove, if done within the term, except such things as cannot be removed without injury to the premises.

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### PAYMENT OF RENT AND TAXES.

Rent due for tenements let from year to year, is commonly paid at the four quarterly festivals, viz. Lady-day, or March 25; Midsummer-day, or June 24; Michaelmas-day, September 29; and Christmas-day, December 25.

If a tenant for years has to pay his rent on one of the feast days, and precisely on that day, then he must go or send to his landlord's proper or usual place of residence, and tender payment; but if his obligation be only to perform the covenants in the lease, he may pay it when demanded on the premises.

Every quarter's rent, if agreed to pay quarterly, (or half-year's, if paid half-yearly,) is deemed as a separate debt, for which the landlord can bring a separate action, or distress for non-payment.

Where a tenant occupies any place by a verbal agreement only, if any dispute arises respecting the rent, the landlord may, in a court of law, recover a reasonable rent for the same. 11 Geo. II. c. 16. s. 14.

The landlord himself is the person most proper to demand rent: if he employs another person, he must be duly authorized by letter, or power of attorney, or the demand may be objected to.

If a landlord wishes to take advantage of a re-entry for non-payment of rent, he must be careful to demand neither more or less than is due; he must also shew the certainty of the rent, and when it was due, otherwise the demand will not be good, nor will any re-entry be given him. The rent must be demanded on the premises, or at the front door of the house, previous to the re-entry.

A tender of rent should be in the current coin of the kingdom.

But a tender of Bank notes is good, if not specially objected to at the time. *Wright v. Read*, 34 Geo. III.

And by 51 Geo. III. c. 127, in case of distress for rent, the tenant may tender notes of the Bank of England.

Distress is the most easy and proper method to recover rent in arrear; but if the tenant tenders the arrears, before the distress be made, the distress must be withdrawn.

By the 11 Geo. II. c. 10, A tenant may not lawfully remove goods from a house before his rent be paid, without leave of his landlord.

By 30 Geo. II. c. 2. s. 12, Tenants are required to pay such sums of money as shall be rated on the premises, and to deduct so much out of their rents as the landlord ought to have paid.

By the annual land-tax acts, the tenant is directed to pay the land-tax, and authorised to deduct it out of his rent. Disputes between landlords and tenants, in respect to this matter, are to be determined by the commissioners. The same rule applies to the sewer rates.

Though the tenant covenants to pay the reserved rent, "without any deduction or abatement whatsoever," it has been determined, that the tenant may, nevertheless, deduct and retain the land-tax out of his rent, if such tax is to be paid by the landlord.



So he may likewise ground-rent, which he may have paid on demand from the ground-landlord, and also money expended in repairs, and also the sewer-rate.

A covenant extends only to such things as are in being at the time of the agreement; therefore, where a tenant covenanted to pay "all taxes," this binds him to the payment of such taxes only as were in being when the lease was made, and not taxes or charges afterwards imposed.

And where it is covenanted in a lease, that the tenant shall pay all taxes, except land-tax, it has been held that this exception extends only to the tax payable at the time of the demise, and not to the additional land-tax, which may be occasioned by an improvement of the estate.

*Form of a Receipt for Rent.*

March 31st, 183

Received of Mr. B. C. the sum of ten pounds ten shillings, for a quarter's rent, due at Lady-day, last.

D. E.

£10 10

DOUBLE RENT.

By the statute of 4 Geo. II. c. 28. it was enacted, That if any tenant for life or years, or other person, who shall come in possession by, from, or under him, shall wilfully hold over any lands, tenements, or hereditaments, after the determination of such term, and after demand made, and notice in writing given for delivering up the possession thereof, he shall for the time that he shall so hold over, pay double the yearly value thereof; to be recovered by action of debt in any court of record.

It was also enacted by the statute 11 Geo. II. c. 19. That in case any tenant should give notice of his intention to quit the premises holden by him, and shall not deliver up possession according to such notice, then the tenant shall from thenceforward pay to the landlord double the rent or sum which he should otherwise have paid: to be levied, sued for, and recovered, in the same manner as single rent; and such double rent shall be paid all the time the tenant continues in possession.

If, after notice of double rent be expired, a single rent is accepted, such acceptance will prevent the penalty, until notice is again given and the time expired.

The notice to be given by the tenant under 11 Geo. II.



may be either by parole or in writing: but that to be given by the landlord under 4 Geo. II. is, by that act, expressly required to be in writing; and no given length of time is required previous to the expiration of the notice: for the double value can be recovered only by action of debt, but the double rent is recoverable by distress, or otherwise, like single rent. See 1 *Blac. Rep.* 535. 1375. 3 *Bur.* 1602.

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### LAW OF REPAIRS AND WASTE.

If a landlord covenants to repair a house, and does not, the tenant may repair, and deduct the expences out of the rent; and should the landlord bring an action of debt for rent, the tenant may plead the landlord's covenant to repair, and that the rent was laid out in pursuant of such covenant.

But this will not extend to any alterations which a tenant may wish to make merely for his own convenience in trade, (unless such alterations were particularly specified or agreed to be made,) but to such repairs only as the landlord is required by law to perform; such as keeping out wind, rain, &c. and keeping the staircases, floorings, and other parts of the premises, in a tenable, safe, and proper state of repair. On these occasions, it is advisable to get two or three proper persons to view the defects, in order to prove, to the satisfaction of a court of justice, that such repairs were necessary. And the tenant should first require the landlord to repair, and should be able to prove, if necessary, that the landlord received notice to repair, and had neglected so to do.

If a lessee, or tenant, covenants to leave a house at the end of the term in as good condition as he found it, and commits waste therein, or neglects to repair, an action may not immediately lie, because the house may be repaired before the term expires; but it is otherwise in such covenant for leaving wood and timber, if it is cut down by the lessee; for then it is not possible for him to perform his agreement, to leave the same as he found it. 4 *Rep.* 62.

But tenants may cut underwood, and take wood sufficient to repair the pales, hedges and fences, and what is called by the law, plough-bote, fire-bote, and other house-bote.

Whatever does a lasting injury to a freehold, is denominated waste; the removal, therefore, of doors, window-

frames, or other things, once fixed to a freehold, and not to be separated from it without injury, is waste, and renders the tenant who removes them liable to an action, unless they are replaced during his term.

Waste may also be done to houses by pulling them down, or suffering them to be uncovered, whereby the rafters or other timbers become rotten; but if a house be uncovered when a tenant enters, it is not waste in the tenant to suffer the same to fall down. But though the house be ruinous at the time of the tenant's entry, yet if he pull it down, it will be waste, unless he rebuild it.

It is a general principle, that the law will not permit any thing to be deemed waste, unless it is in some degree prejudicial to the freehold inheritance; it has, notwithstanding, been held, that a lessee or tenant cannot change the nature of the thing demised; as, with respect to land, converting *arable* into *meadow*, *wood*, &c. as it changes not only the course of husbandry, but alters the proof of the evidence.

But if a lessee, or tenant for years, converts a meadow into hop-ground, it is no waste, because it may easily be made meadow again; but the converting it into an orchard is waste, though it may be more profitable.

The same principle applies also with respect to buildings: thus if a tenant convert one species of building to another, even although it be thereby improved in its value, it will nevertheless, be waste. Thus, if a lessee or tenant convert a corn-mill into a fulling-mill, it is waste, though such conversion be to the landlord's advantage.

So the conversion of a brewhouse of £120 per annum, into other houses, let for £200, would be waste, such being an alteration not only of the thing, but of the evidence. So pulling down a malt-mill and building a corn-mill, would also be waste.

Waste is either voluntary, as pulling down a house; or permissive, as suffering it to fall to decay for want of necessary reparations. Voluntary waste, chiefly consists in, 1st, Felling timber trees; 2ndly, Pulling down houses; 3rdly, Opening mines or pits; 4thly, Changing the course of husbandry; 5thly, Destroying head loams.

The judgment in actions of waste is, that the plaintiff shall recover the place or places wasted, and treble damages.

*For repairs in consequence of fire, tempests, &c. see page 8.*

## RECOVERY OF RENT BY DISTRESS.

Rent is recoverable by action of debt at common law; but the general remedy is distress. This remedy is given by various statutes to recover penalties, and sundry other duties, and is an effectual, speedy, and universal method of recovering rent in arrear.

Distress is the taking of the goods and chattels out of the possession of the tenant, to procure satisfaction for the non-payment of rent. A distress for rent, therefore, must be for rent in arrear, and cannot be made at the day upon which the rent becomes due. *Burn.*

A distress cannot be made by the landlord after the rent is tendered to him; and if the rent be tendered whilst the distress is making, or after it be taken (so as the goods are not impounded,) the landlord must deliver up the distress.

A distress for rent must not be taken after dark, before sun-rise, nor on Sunday.

Household, and such other goods and effects as are liable to be damaged by the weather, must be secured in a covered place; for if they are injured, they must be made good by the landlord.

The distrainer cannot work or use the thing distrained; but the owner may make profit of it at his pleasure.

Milch kine may, however, be milked by the distrainer, because that may be necessary.

A landlord could not formerly distrain for rent due upon any lease determined, only during the term; but since the statute of 8 Ann. c. 14, it is lawful to distrain for six months after the term is expired, if the tenant is still in possession, and the landlord's title remains good.

Distress made by the landlord should be for the whole of his rent at once, not a part at one time and the remainder at another, if there was at first a sufficiency; but should he mistake the value of things, and not take enough, he or his agent may make a second distress, to make up the deficiency.

If after distress is made, the landlord (or at his instance, his agent,) withdraw it, and accept a part of the arrears due, and the remainder be not paid in due time, a fresh distress must be made for the deficiency; or an action for trespass will lie against the landlord or his agent, should any of the tenant's chattles be seized under colour of the first distress.



If there be two or more tenements, let to one tenant, for different terms, and there be arrears on two or more of them, the landlord must distrain for each distinct rent separately.

If a landlord, or his agent, commits any irregularity or unlawful act, in making distress for rent justly due, the distress itself shall not be deemed unlawful: full satisfaction for the damage received therefrom shall be given to the party injured, with full costs of suit, and no more, in an action of trespass, or on the case. If a full recompence be tendered to the tenant for such trespass, before the action be commenced, he is bound to accept it, or the action will be laid aside. 11 Geo. II. c. 19. s. 18.

If distress and sale be made for rent pretended to be in arrear, and it is proved no rent is in arrear, or due, the person so injured may recover, with full costs of suit, double the value of such goods distrained.

A tenant cannot touch goods impounded, though they be distrained without a cause: for they are then in the hands of the law; but he may rescue them, if not impounded.

Where any goods shall be distrained for rent, and the goods shall not be replevied within five days after such distress and notice thereof (with the cause of distress left on the premises,) the person distraining may, with the constable of the place, have the goods appraised by two appraisers, sworn by the constable for that purpose, and after such appraisement, may sell them to the best advantage, and take the rent and all expences, leaving the overplus in the hands of the constable, for the owner's use.—2 W. & M. stat. 1. c. 6. s. 2.

A landlord may distrain whatever he finds on the premises, although not the property of his tenant: except it be such things as are for the maintenance and benefit of trade, such as the materials in a weaver's shop, for making cloth; cloth or garments in a tailor's shop; sacks of corn or meal in a mill, &c.

A person cannot distrain one or two horses in a cart, without also taking the cart: and if a man be in the cart, not even these.

Wearing apparel may be distrained when not in use.  
*Ken.*

Nothing can be distrained that cannot be restored in as good order as when taken, as victuals; nor any thing fixed to a freehold, as furnaces, coppers, &c. nor tables fixed in



the house of a tenant; nor yet a workman's tools when in use.

A horse bringing goods to market, goods brought to market to be sold, goods for exportation on a wharf or warehouse, goods in the hands of a factor, goods delivered to a carrier to be carried for hire, wool in a neighbour's barn, are all goods of a third person, and cannot be distrained by a landlord for rent, though on his premises. But goods left at an inn or other place, a chariot standing in a coach-house belonging to a livery-stable, though the property of a third person, or the goods of a lodger or inmate, may be distrained for rent. *Bur. Vol. 2. 1489, 1500. Black. Rep. 483.*

As a landlord is supposed to give credit to a visible stock, he may distrain the tools or property of a third person on the premises, when other distress cannot be found.

A person cannot distrain bucks, does, rabbits, dogs, nor any other *feræ naturæ*.

Money out of a bag cannot be distrained, as it cannot be known again: but money sealed in a bag, may.

Distraining part of the goods for rent in arrear, in the name of the whole goods, will be a good seizure of the whole.

Where a landlord means to distrain for rent, it is not necessary to demand his rent first, though the deed enjoins it, unless the tenant is on the premises on the day of payment, ready to pay it.

Personal notice of a distress is sufficient. *Ld. Raym. p. 55.*

But if goods are distrained, and no cause given for so doing, the owner may rescue them, if not impounded. If a lessee, or tenant shall clandestinely remove his goods, to prevent the landlord from distraining them for rent; then he, or any other person authorized by him, may within thirty days after such removal, seize the goods wherever they shall be found, and dispose of them, if they are not, *bona fide*, sold previous to the seizure to some persons unacquainted with the fraud. 11 Geo. II. c. 12. s. 1.

Any tenant, or assistant, removing goods to prevent a distress, shall pay the landlord double the value of the goods; to be recovered by action at law. If under the value of fifty pounds, complaint may be made, in writing, to two neighbouring justices, who will enforce payment by distress, or commit the offender, or offenders, to the

house of correction for six months. 11 Geo. II. c. 19. s. 3. 4. 5.

If any person, after the distress is made, shall remove the things distrained, or take them away from the person distraining, the person aggrieved may sue for the injury, and shall recover treble damages and costs against the offender. W. & M. stat. 1, c. 5, s. 4.

A landlord may not break a lock, nor open a gate; but if the outer door of the house be open, he may break the inner doors open.

But where goods are fraudently removed, and locked up, to prevent their being seized, the landlord or his agent, in a peace-officer's presence, may break open any place where they are, and seize them; if they are in a dwelling-house, oath must first be made to a justice of peace, that it is suspected the goods are lodged there.

The safest way is to remove the goods immediately, and to acquaint the tenant in the notice where they are removed to: but it is usual to leave them in the protection of a man on the premises "*five whole days*," after which it is lawful to sell them.

### *Directions for making a Distress.*

As a landlord is the most proper person to demand rent, so he is the most proper person to distrain for it; but if he wishes to empower a servant, or other person, to distrain, the following is his warrant for that purpose, which need not be on stamped paper.

"To Mr. A. B. my bailiff.

"Sir,

Distrain the goods and chattels of C. D. in the house he now lives in, No. \_\_\_\_\_, in the parish of \_\_\_\_\_ for \_\_\_\_\_ pounds, being half a year's rent, due to me from the same, at \_\_\_\_\_ last, and for your so doing, this shall be your sufficient warrant.

Dated, &c.

E. F.

### *Words used in distraining Goods, when done by the Landlord's Bailiff.*

"I, A. B. as bailiff to Mr. E. F. do distrain this bed, (or the first thing you lay hold of) in the name of the goods and chattels of this house, for and towards the satisfaction and

payment of the sum of                      pounds, being half a year's rent, at                      pounds per annum, due to the said E. F. at last."

After this, proceed to take an inventory of so much of the goods as you judge will be sufficient to pay the rent due, and all expences.

After the inventory is taken, a fair copy must be made of it, beginning thus:

An inventory of the goods and chattels distrained by me, A. B. as bailiff to Mr. E. F. in the dwelling house of C. D. in                      the county of                      , this                      day of                      for                      pounds, being half a year's rent, due to the said E. F. for the said house, and appurtenances therewith demised, at last, and as yet in arrear and unpaid.

In the Kitchen.                      £.   s.   d.

|                               |    |    |    |    |    |    |    |
|-------------------------------|----|----|----|----|----|----|----|
| One copper tea-kettle .. .. . | .. | .. | .. | .. | .. | .. | .. |
| Two deal tables .. .. .       | .. | .. | .. | .. | .. | .. | .. |
| One iron fender .. .. .       | .. | .. | .. | .. | .. | .. | .. |

In the Parlour.

|                           |    |    |    |    |    |    |    |
|---------------------------|----|----|----|----|----|----|----|
| One Turkey carpet .. .. . | .. | .. | .. | .. | .. | .. | .. |
| Six bamboo chairs .. .. . | .. | .. | .. | .. | .. | .. | .. |
| &c. &c. &c. .. .. .       | .. | .. | .. | .. | .. | .. | .. |

At the end of the inventory, write the following notice to the person whose goods you distrain; and leave it with any person living in the house; or if there is nobody therein, leave it in some conspicuous part of the house:

"Mr. C. D.

"Take notice that I, as bailiff to Mr. E. F. have this day distrained the goods and chattels mentioned in the above inventory, for the sum of                      pounds, being half a year's rent due at                      day last, for the premises above-mentioned, and have secured the said goods and chattels in the                      of the said house; and that unless the said arrears of rent and charges of distress be paid, or the goods replevied, at the expiration of five whole days from the day of distress, the said goods will be appraised and sold according to law.

Dated, &c.

A. B."

*Memorandum of delivering a true Copy of the Inventory to the Tenant.*

"A true copy of the above inventory and notice was this day of                      , 182                      , delivered to the above-mentioned. C. D. in the presence of us,

G. H.  
I. J."

*Impounding Goods or Cattle distrained.*

By 11 Geo. II. c. 2, s. 19, "Persons lawfully taking any distress for any kind of rent, may impound or otherwise secure the distress on such part of the premises chargeable with rent, as shall be most convenient for securing the distress; and may appraise, sell, and dispose of the same upon the premises. Any persons whatsoever may come or go to or from such place, or part of the said premises, where any distress for rent shall be impounded, to view, appraise, buy, and remove the same on account of the purchaser thereof; and if any pound-breach or rescous shall be made of any goods and chattles, or stock, distrained for rent and impounded, or otherwise secured by virtue of this act, the person aggrieved shall have the like remedy as, in case of pound-breach or rescous, is given and provided by the statute."

By the statute 1 and 2 Philip and Mary, c. 12. No distress of cattle can be driven out of the hundred where it is taken, unless to a pound overt within the same shire, and within three miles of the place where it was taken; and no single distress of goods or cattle shall be impounded in several places, to enforce several replevins; on pain of five pounds and treble damages; and none shall take above four-pence for impounding of any one distress, on pain of forfeiting five pounds above the money so taken.

If a distress of live animals be impounded in a common pound overt, the owner must take notice of it at his peril; but if in any special pound-overt, so constituted for this particular purpose, the distrainer must give notice to the owner; and in both these cases the owner, and not the distrainer, is bound to provide the beasts with food and necessaries; but if they are put in a pound-covert, as in a stable, or the like, the distrainer or landlord must feed and sustain them, for which he shall have no satisfaction; and if they die for want of sustenance, the distrainer shall answer for them. 2 *Ld. Raym.* 720. 3 *Wm.'s Just.* 803.

If cattle, after they are distrained, are put into an open pound, and there die, the person who distrained may bring his action for rent, or may distrain again; and if they are stolen thereout, he has the same elective remedy. *Ld. Raymond's Rep.* 720.

On the sixth day, the sheriff's office should be searched, to see if the goods are replevied; if not, the landlord



must go to the premises; and if the tenant is there, or any body on his behalf, demand the rent and charges of distress; if he does not pay the same, send for a constable and two sworn appraisers; let them see the goods, and then let the appraisers be sworn by the constable, by laying their right hand on a Bible containing the New Testament. The goods are commonly bought by the appraisers at their own valuation; and a receipt at the bottom of the the inventory, witnessed by the constable, is sufficient. If the goods are of great value, let there be a proper bargain and sale, between the landlord, constable, appraiser, and purchaser, to prove the transaction better, if it is necessary. The constable is to administer to the appraisers the following oath:

*"You, and each of you, shall well and truly appraise the goods and chattels mentioned in this inventory, (the constable shewing it,) according to the best of your judgment. So help you God."*

*Memorandum of the Appraisers being sworn.*

"Memorandum, That on the            day of  
113 , K. L. of            and M. N. of            , sworn appraisers,  
were sworn on the holy Evangelists, by me, O. P. of  
constable, to make a true appraisement of the goods and  
chattels mentioned in the inventory, according to the best of  
their judgment.

Witness my hand, O. P. constable."

Note,—after the appraisers are sworn, and have viewed and valued the goods, endorse the following memorandum on the inventory, for the appraisers to sign.

"We, the above K. L. and M. N. being sworn on the holy Evangelists by O. P. constable, above named, to make a true appraisement of the goods mentioned in the above inventory, according to the best of our judgments; and having viewed the said goods, do adjudge and value the same at the sum of            pounds, and no more. As witness our hands, this  
day of            183

K. L.  
M. N.

After the goods are sold, you must deduct the rent, and all reasonable expences, and leave the overplus (if any) in the hands of the constable, for the tenant.

If a landlord, at the request of a tenant, chooses to indulge him with longer time to raise the money, he must have a memorandum from the tenant, saying that posses-

sion was lengthened at his request, or the landlord will become liable to an action for exceeding the limited time.

*Form of Tenant's Request.*

"Mr. E. F.

"I hereby desire you will keep possession of my goods which you have this day distrained for rent due from me to you, in the place where they now are, being in (Here state the place in which they are lodged) and I will pay the man for keeping the said possession. As witness my hand, this day of 183

C. D.

If the sheriff is in possession of the goods of a tenant on an execution,\* the landlord need not distrain, but should serve him with the following notice.—

"To J. W. }  
and } Sheriff of [Middlesex.]  
T. B. }

"Take notice, that there is now due from C. D. the person to whom the goods belong that you are now in possession of by virtue of His Majesty's writ of Fieri facias, &c. returnable [Here mention the writ and return,] the sum of pounds, for one year's rent, due at Michaelmas last. As witness my hand, this day of , 183  
E. F. Landlord of the said Premises."

If the sum distrained for exceeds 20l., the man in possession of the goods, &c. is to be paid 2s. 6d. per day, if the tenant keeps him, and 3s. 6d. if he keeps himself; but if the same does not exceed 20l., the tenant has to pay only 2s. 6d. per day.

## NEW LIMITATION OF COSTS.

*57 George III. Cap. 93.—Passed July 10, 1817.*

From and after the passing of this Act, no person making any distress for rent, where the sum due shall not exceed 20l. shall take other charges than such as are mentioned in the schedule annexed; nor shall charge for any act not really done.—*Sect. 1.*

The party aggrieved by such practice may apply to a justice of the peace, who may adjudge treble amount of the moneys unlawfully taken, to be paid with costs, which may be levied by distress.—*Sect. 2.*

\* By 8 Ann, c. 14, landlords are entitled to a year's rent, in arrear, in preference to any other of the tenant's creditors.

Justices may summon witnesses, who are liable to be fined, not exceeding forty shillings, for not attending, (without a reasonable or lawful excuse) or refusing to give evidence.—*Sect. 3.*

If the complaint be unfounded, the justice may give costs, not exceeding 20s. to the party complained against; but no judgment to be given against any landlord, unless he personally levies the distress; provided that the parties shall not be barred of other legal remedies, which he, she, or they might have had before the passing of this Act, excepting so far as any complaint to be preferred by virtue of this Act shall have been determined by the order and judgment of the justice before whom it shall have been heard and determined.—*Sect. 4.*

The signature of the justice shall be the proof of judgment.—*Sect. 5.*

Brokers shall give copies of their charges to the persons distrained upon.—*Sect. 6.*

*SCHEDULE of the Limitation of Costs and Charges on Distresses for Sums not exceeding Twenty Pounds.*

|                                                                                                                      |   |    |   |
|----------------------------------------------------------------------------------------------------------------------|---|----|---|
| Levying distress .....                                                                                               | 0 | 3  | 0 |
| Man in possession, per day .....                                                                                     | 0 | 2  | 6 |
| Appraisement, whether by one broker or more,<br>6d. in the pound on the value of the goods.                          |   |    |   |
| Stamp, the lawful amount thereof.                                                                                    |   |    |   |
| All expences of advertisements, if any such ..                                                                       | 0 | 10 | 0 |
| Catalogues, sale, and commission, and delivery<br>of goods, one shilling in the pound on the<br>produce of the sale. |   |    |   |

---

**DISTRESS FOR KING'S TAXES.**

On the 23rd of June, 1813, it was decided by the unanimous opinion of the Court of King's Bench, that goods in a house, though not the property of the occupier, are liable to be taken by distress, under the 43rd Geo. III. for King's Taxes.

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**GOODS REPLEVIED.**

In order to replevin, or to release, goods distrained, the tenant or lodger from whom they are taken, is re-

quired to take two neighbouring housekeepers to the sheriff's office, where they must enter into a bond that the tenant shall try his right with the distrainer in a court of law, and that the goods shall be returned, or double their value paid, if their return be awarded. The value must be ascertained by the oath of any one or two disinterested witnesses. The sheriff, or his deputy, will then give a precept to one of his bailiffs, to restore the goods until the suit is decided.

### HOUSE AND WINDOW DUTIES.

Houses under 10*l.* rent by the year, are exempt from the duty on inhabited houses from April 5, 1825.

10*l.* and under 20*l.* to pay 1*s.* 6*d.* in the pound.

20*l.* and under 40*l.* . . . . . 2*s.* 3*d.* in the pound.

40*l.* or upwards . . . . . 2*s.* 10*d.* in the pound.

Farm houses occupied by labourers, are exempt.

When the occupiers of houses shall quit the same, and give notice thereof, on so quitting, to the assessor, the duties shall be discharged for such quarter or quarters as the premises shall remain wholly unoccupied.

Unfurnished houses, not tenanted, but merely left in charge of persons to take care of them, are exempt.

*Windows.*—Houses containing less than 8, are exempt.

| Windows. |        | £. | s. | d. | Windows. |        | £. | s. | d. |
|----------|--------|----|----|----|----------|--------|----|----|----|
| 8        | yearly | 0  | 16 | 6  | 22       | yearly | 6  | 9  | 0  |
| 9        | _____  | 1  | 1  | 0  | 23       | _____  | 6  | 17 | 6  |
| 10       | _____  | 1  | 8  | 0  | 24       | _____  | 7  | 5  | 9  |
| 11       | _____  | 1  | 16 | 3  | 25       | _____  | 7  | 14 | 3  |
| 12       | _____  | 2  | 4  | 9  | 26       | _____  | 8  | 2  | 9  |
| 13       | _____  | 2  | 13 | 3  | 27       | _____  | 8  | 11 | 0  |
| 14       | _____  | 3  | 1  | 9  | 28       | _____  | 8  | 19 | 6  |
| 15       | _____  | 3  | 10 | 0  | 29       | _____  | 9  | 8  | 0  |
| 16       | _____  | 3  | 18 | 6  | 30       | _____  | 9  | 16 | 3  |
| 17       | _____  | 4  | 7  | 0  | 31       | _____  | 10 | 4  | 9  |
| 18       | _____  | 4  | 15 | 3  | 32       | _____  | 10 | 13 | 3  |
| 19       | _____  | 5  | 3  | 9  | 33       | _____  | 11 | 1  | 6  |
| 20       | _____  | 5  | 12 | 3  | 34       | _____  | 11 | 10 | 0  |
| 21       | _____  | 6  | 0  | 6  | 35       | _____  | 11 | 18 | 3  |



| Windows. |        | £. | s. | d. | Windows. |        | £. | s. | d. |   |
|----------|--------|----|----|----|----------|--------|----|----|----|---|
| 36       | yearly | 12 | 6  | 9  | 85       | yearly | 89 | 25 | 10 | 0 |
| 37       |        | 12 | 15 | 3  | 90       |        | 94 | 26 | 12 | 3 |
| 38       |        | 13 | 3  | 6  | 95       |        | 99 | 27 | 14 | 9 |
| 39       |        | 13 | 12 | 0  | 100      | 109    | 29 | 8  | 6  |   |
| 40       | to 44  | 14 | 8  | 9  | 110      | 119    | 31 | 13 | 3  |   |
| 45       | 49     | 15 | 16 | 9  | 120      | 129    | 33 | 18 | 3  |   |
| 50       | 54     | 17 | 5  | 0  | 130      | 139    | 36 | 3  | 0  |   |
| 55       | 59     | 18 | 13 | 0  | 140      | 149    | 38 | 8  | 0  |   |
| 60       | 64     | 19 | 17 | 9  | 150      | 159    | 40 | 12 | 9  |   |
| 65       | 69     | 21 | 0  | 3  | 160      | 169    | 42 | 17 | 9  |   |
| 70       | 74     | 22 | 2  | 6  | 170      | 179    | 45 | 2  | 6  |   |
| 75       | 79     | 23 | 5  | 0  | 180      | -----  | 46 | 11 | 3  |   |
| 80       | 84     | 24 | 7  | 6  |          |        |    |    |    |   |

And for every window or light exceeding 180, 0 1 6

### RULES FOR CHARGING WINDOWS.

The duties are charged for one year from April 5.

All skylights and windows, however constructed, in staircases, garrets, cellars, passages, and all other parts of dwelling houses, to what use soever applied, (excepting such windows as shall be in the interior parts of such dwelling houses,) to be charged to the said duties.

Every window extending so far as to give light into more rooms, landings, or stories than one, shall be reckoned as so many separate windows.

All windows exceeding 12 feet high, or 4 feet 9 inches broad, including the whole opening of the wall in which the window is fixed, are charged as two windows, unless built prior to April 5, 1785.

When a partition or division between two or more windows fixed in one frame, is 12 inches broad, each side shall be charged as a distinct window.

Two windows in a dairy or cheese-room, whether glazed or made of splines, laths, bars, or wires, are exempted from duty, from 5th of April, 1825.

Any person stopping up a window, or making one, without giving six days notice, in writing, to the surveyor, is liable to the penalty of £10. And no abatement will be made for the windows not stopped up before the 5th day of April preceding the assessment.

By 57 Geo. 3, cap. 25, tenements which have been formerly occupied as dwelling houses, are not charged when

used for the purposes of trade only, or as warehouses, for the purposes of lodging goods, wares, or merchandize therein, or as shops or counting-houses, no person dwelling or abiding therein, except in the day-time only.

And by Geo. IV. cap. 45, passed June 3, 1824, the exemptions are extended to offices or counting-houses used for the purpose of exercising any profession, vocation, business, or calling.

Mills, places of manufacture, or warehouses, not attached to a dwelling-house, are not liable to the duties on houses or windows, though a servant be appointed to watch and guard the same in the night-time; provided such servant be named in a licence, to be obtained from the commissioners of the district.

By 4 Geo. IV. cap. 21, passed March 19, 1823, windows, not exceeding three, in shops and warehouses, in the front and on the ground floor of dwelling-houses, are exempt from duty, from and after the 5th of April, 1825.

Interior windows are also exempt from duty.

FINIS.

THE  
**QUARTERLY VISITOR:**

CONTAINING  
**ESSAYS ;**  
MISCELLANEOUS PIECES,  
IN PROSE AND VERSE ;

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REVIEWS OF BOOKS,  
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MATHEMATICAL PROBLEMS,  
    &c. &c.

SELECTED FROM THE  
*CONTRIBUTIONS OF MEN OF EMINENCE,*  
In most Parts of the Kingdom.

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Conducted by W. PASSMAN.

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*VOLUME I.*

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1814.

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# THE QUARTERLY VISITOR.

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“DELECTANDO PARITERQUE MONENDO.”

HORACE.

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No. I.

MARCH, 1813.

Vol. I.

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## Preface.

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*THE Conductors of THE QUARTERLY VISITOR present their acknowledgments to those numerous friends who have so promptly exerted themselves as Patrons of the Work; and they presume the contents of this Number will evince, that they have not been unmindful of the favours already conferred upon them.*

*They solicit communications on the subjects of Agriculture, Commerce, Navigation, and the Arts in general. The ingenious Mechanician, though not much skilled in writing, who may favour them with the results of his observations, is respectfully informed, that his communications will be thankfully received, and pleasantly put into such a dress as will make them acceptable to the public.—Far be it from the Conductors to wound the feelings of the unlearned contributor with the sting of unmanly criticism.*

*Whatever relates to the important subject of Education, will be gratefully attended to. At a period when the inhabitants of this kingdom are called upon to assist in diffusing the blessings of Education amongst the lower orders of Society, it is presumed that the observations of persons who have thought much upon the subject, will be interesting and acceptable.*

*They have selected the Philosophical Queries and Mathematical Problems as judiciously as they were able, from the numerous communications of their friends ; and they presume that the latter are not inferior to any equal number that has hitherto appeared. It is their wish that no man of science may turn from this department of their work with disgust ; and though, occasionally, easy problems will be inserted, "to tempt their new-fledg'd offspring to the skies," yet they will not be of such a nature as to disgrace science.*

*Correspondents are informed, that the strictest secrecy will be observed, and the utmost impartiality shewn.*

HULL, February 10th, 1813.



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 FOR THE QUARTERLY VISITOR.
 

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## ON THE IMPROVEMENT OF TIME.

---

Tempora labuntur, tacitisque senescimus annis;  
Et fugiunt fræno non remorante dies.

---

OVID.

WHEN time has for nearly six thousand years been demonstrating the instability of all earthly things, and the vanity of human greatness, it becomes a most important inquiry to every man, how far he has profited by those silent but salutary lessons which the certitude of its motion, and his inability to recall its periods or to retard its progress, are incessantly inculcating on the mind. If, with the history of so many centuries in retrospect, he can review the short career of his own existence with a proud complacency, there is reason to conclude that he has made some advancement in the paths of wisdom; and that he may look forward to the events of futurity with tranquillity and hope. If, on the other hand, his conduct has been such, that yesterday fills his mind with horror, and to-morrow clouds it with doubt and dismay, how shall he be able to contemplate that awful crisis, when he can no longer reckon on the succession of time, or the aid of future industry, to redeem the errors that are past?

Were it the moral conduct, as it appears to be the rational constitution of man, that the soul, from the first dawn of its existence upon earth, should, by a uniform progress, go on from perfection to perfection, ever aiming at the excellencies of its divine Author as the object of its noblest energies, the consummation of its hopes; then would the unceasing revolutions of hours, years, and ages, if they caused any reflection at all, yield the purest and most exquisite gratification. That want of time, which we so often and so loudly deplore, would never form the ground of a complaint, nor the pretext for the omission of any duty; nor should we ever feel ourselves oppressed by those hours of vacancy, which, in despite of the celerity

of time, sometimes appear to render life a burden, and humanity an accumulation of ills. Our improvements would keep pace with the passing moments. Retrospection would not sting us with remorse, nor would our prospective hopes be obscured with apprehensions that are continually brooding imaginary woes. On the contrary, every successive day would bring its increasing portion of new delight.

It may be said, that I have just been describing a state of human happiness: and so far as this depends on the improvement of time, and not on the caprice of fortune, I trust the picture is a faithful one. What indubitable evidence does it afford of the inconsistency, the folly, and the ingratitude of man!

Time is the least changeable of all our possessions. It flows with a uniform and uninterrupted course, and dispenses to all a full and perpetual enjoyment. To lament, therefore, the want of it, evinces our folly; and to complain that it hangs heavily upon us, is a manifest proof of our inconsistency. It is not only the most certain, but the most valuable of the things that we possess. Every thing else ebbs or flows on the tide of uncertainty; but it is beyond the power of fortune to deprive us of our time. It is an estate that belongs to every one by natural inheritance; and we enhance or depreciate its value to ourselves, in proportion as we study or neglect the cultivation of it. If we want time, then, we are destitute of economy; if we have too much, we want talents or industry to improve it; but let us not betray our ingratitude, by deploring the loss of that, which we have had the power, but not the inclination, to enjoy.

The regularity with which time advances in a perpetual round of successive seasons, the certainty that it is totally out of our power to recall those moments that we have suffered to pass unprofitably away, and that the period of mortality allotted to us is of very short and precarious duration,—are motives that most powerfully impel us to economize our time.

It is related of our ALFRED, that he divided his time into three equal portions; one of which he allotted to sleep, meals, and exercise, and the other two to study,



business, and prayer: and that this division might not be encroached upon through inadvertency, he measured these portions by tapers, for time-pieces had not yet been introduced, each of which continued burning for four hours; and to ensure their regular decrease, he provided lanterns to protect them from the effects of the external air.—Thus did he order his time with no less economy than his finances, or the affairs of his kingdom; which he divided into counties, hundreds, and tithings; and by the establishment of wise and equitable laws, laid the basis of our present happy constitution.

Of the incalculable benefit to be derived from so vigilant an observance of time, we may form some notion from the astonishing fact, that when twelve years of age, he was still unacquainted with the Saxon alphabet; and yet, in times of so profound ignorance as those in which he lived, and under vicissitudes so numerous and surprising as those which he experienced, he had made considerable progress in the studies of grammar, rhetoric, philosophy, architecture, and geometry—was an excellent historian—and acknowledged to be the best Saxon poet of the age.

The business of the world necessarily claims a considerable share of our attention; and to discharge the duties of our respective stations with fidelity and judgment, in our various intercourse with our fellow-creatures, is required of us as good citizens, and members of the general society of mankind.

That some portion of our time should be devoted to the study of the sciences, will readily be granted by all who feel the limited powers of human nature. They invigorate the mind, enlarge the understanding, and meliorate the heart. They enable us to discharge with due propriety and effect, the various duties of active life; and, what is of infinitely greater importance, to form just and worthy conceptions of Him, to whose perfections our efforts should continually tend, and to whom, as to one common goal, each of the sciences will conduct us.

Above all things we must ever remember, that the practice of virtue not only demands exclusively a portion of our leisure, but should adorn every action, and accom-

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pany us through every period of our lives. What this practice was in the opinion of the ancient moralists, may be briefly comprehended in these words of the Roman poet:

*famam extendere factis,*

*Hoc virtutis opus.*

Cicero has on various occasions expanded this principle of moral action to its utmost limits. His oration for the poet Archias is full of noble sentiments to this effect. He goes so far as to say, that there is nothing very desirable in life but glory and virtue, by which he means a virtuous reputation; and to acquire this, all bodily tortures, the perils of exile, or of death, are to be accounted as nothing. For by giving due scope to that noble spirit of emulation for glorious deeds, that is implanted in the breast of every worthy man, we are enabled not only to enjoy with satisfaction the destined span of our mortality, but as it were to outlive our time, and to extend the period of our existence to all posterity. *Nunc insidet quædam*, says the philosophic orator, *in optimo, quoque virtus, quæ noctes et dies animum gloriæ stimulis concitat atque admonet, non cum vitæ tempore esse dimittendam, commemorationem nominis nostri, sed cum omni posteritate adæquandam.*

Such were the exalted notions of poets and philosophers in pagan times. If they thought, then, that the noblest application of their time was to acquire praise and glory with their contemporaries, and their fellow-creatures, throughout succeeding ages; if this alone was the reward which these worthies expected for the performance of good actions; how much stronger incitements to devote our time to the practice of virtue are held out to us, who contemplate in the Christian morality, a fame which time cannot measure, a reward that eternity cannot diminish.

In the helpless periods of infancy and childhood, we neither know the value of time, nor the means of improving it. It is in the sprightly and vigorous season of youth, when the soul expands and displays its reasoning faculties, that we ought to learn how to estimate the passing moments. Then ought we to lay the deep foundations of a superstructure, that is to withstand, more firmly than the brazen statue, the deleterious effects of future ages. But

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youth too is the reign of pleasure ; for the blandishments of which, we are too apt to forego the more serious concern of mental improvement ; vainly imagining that we have a long life to pass, in which we shall have opportunities enough to redeem a mispent hour. Could we but then reflect, that, however probable may be the succession of time, the moments that are to come may not come to us, we should not be so ready to charge upon to-morrow the duties of to-day. To say that we have time to spare, or time that we know not how to spend, when the longest life of man is infinitely too short for his acquiring the knowledge even of one science in perfection, is a disgrace to humanity. The truth is, we treat time as we do our ordinary possessions : we spend it with that liberality and profuseness which are characteristic of the generous mind of youth ; and then only do we justly estimate its value, when the precious moments are no longer in our power.

In the stage of manhood, when we are called upon to perform our part in the great theatre of the world, it is then perceptible what proficiency we have made in our earlier days in preparing ourselves for the discharge of its multifarious duties. Many there are who acquire considerable credit ; but who is there amongst us, that has not frequently been compelled to blush at his own ignorance, and tacitly to acknowledge his own inferiority. If there be any thing that constitutes one man superior to another, it is the extraordinary acquirements of the mind :—nay, as this appears to be the highest superiority that nature has designed, so the entire want of these qualities reduces a man to a state of degradation, inferior to any that birth or fortune can entail. Some favourite spirits there are, on whom nature appears to have lavished a more than ordinary share of human understanding ; but by far the greater number arrive at excellence by perseverance and industry, and by a diligent appropriation of their time to those pursuits, which give grace and dignity to nature herself. Whilst too many, it must be acknowledged, have reached maturity with no other advantages, than to discover the fatal consequences of an ill-spent youth ; and without any other security for the future, than the gloomy prescience

of a repining and disconsolate old age. Yet these are still willing to entertain the delusive hope of consolation from the days that are to come, and to suffer the present hours to steal insensibly away, without any fixed purposes of future redemption.

When we have reached the decline of life, the business of the world begins to lose its interest, and the mind has more inclination to reflect and meditate on the years that are gone. What a picture of human profligacy do we then exhibit, if, instead of reaping those fruits of well-spent time, which even this life can yield us, that sweet remembrance which can give consolation under the bitterest pangs of affliction, old age comes on, burdened not only with the infirmities of nature, but with the vices and follies of youth! How invaluable are the minutes that may still be our lot, yet how full of sorrow! "I have lost a day," was an exclamation that filled with lively emotion the breast of him who uttered it; but it loses its importance when it issues from the tongue of an aged spendthrift, to whose years of vice, the delinquency of a single day bears no assignable proportion. How great is the infamy of a mispent life!—how pitiable the state of human nature, when the head, that is "silver'd o'er with age," has no claim to our reverence; when time has dragged his refractory pupil through a protracted existence for no other purpose than to sink his name into eternal oblivion or disgrace!

Though time does not always correct the vicious, and stimulate the slothful, yet there is one benefit which it never fails to impart to every child of nature. Human life is chequered over with various ills, and misfortune often meets us, when we think ourselves the farthest removed from its shocks. Patience is not always able to support the trial; but time can sooth our keenest sorrows, and mitigate our pains. Vain, indeed, are its effects to calm the throbs of a wounded conscience; whilst the innocent, the enlightened mind receives, in ordinary distress, a ten-fold relief under its sufferings.

Let us then adopt such principles of action, so rigid an economy, in the distribution of those hours which we shall never again enjoy, that the remembrance of every moment



may sweeten our toil, and invigorate our efforts in the next. Thus, by employing every day to the utmost advantage, conscious that it is the best that can happen to us, the only portion that we can justly call our own, shall our virtue and our fame increase, as the fame of Marcellus, "like a tree in the silent lapse of time;" and thus shall the soul, rising superior to every temporary enjoyment, and

secure in her existence, smile

At the drawn dagger, and defy its point.

Q.

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## REFLECTIONS ON FEMALE BEAUTY.

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"What's Female Beauty, but an air divine,

"Thro' which the mind's all gentler graces shine?"

Dr. YOUNG,

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THAT beauty holds an unbounded sway over the hearts and passions of mankind, is a position, the truth of which none will deny. All bow before her shrine—all confess her irresistible power. Yet, strange as it may appear, there are none who can clearly define in what beauty consists; none who have a proper idea of its perfections. All are swayed by custom or prejudice, and each describes it according to his own impressions. For instance, the painter sees with pleasure the stunted oak clothed with the mournful ivy,—he calls that tree picturesque, he calls it beautiful; whilst the carpenter passes it by, and admires the broad trunk of the beech, or the tapering fir. The fruiterer admires the round-spreading apple-tree,—the farmer, the prickly hawthorn. All tastes differ, and ideas of beauty are as various as human faces.

But with regard to Female Beauty,—Mr. LOCKE says, "Beauty consists of a certain composition of colour and figure, causing delight in the beholder." And we are told too, that beauty is "that assemblage of graces, or proportion of parts, which pleases the eye." But where are we to find this assemblage of graces,—this proportion of parts? Some of my fair country-women will say, "Look around you, and you will behold numbers of the finest

models of beauty." I confess it with pleasure. I would not exchange the modest and simple beauties of one of my chaste country-women, for the lascivious charms of the first Sultana of the East. Yet suppose a person could be brought into the world all perfect, and who had seen no other being than himself, and that the beauties of every nation were placed before him; what a motley assemblage would appear to him, of perfections and faults, of grace and awkwardness. We will, therefore, just take a brief survey of the persons and dresses of some of the different nations of the earth, passing over the more civilized inhabitants of Europe, as their manners are similar to our own; and begin first with the LAPLANDERS, who, we are informed, are a diminutive race of people, being generally about four feet in height, with large heads and high cheek-bones; a wide mouth, thick lips, and a swarthy complexion; short black hair, small dark eyes, and extremely dirty in their persons. The GREENLANDERS and FINLANDERS differ from them but little: they all wrap themselves up in fur, and the skins of the Rein Deer.

The CHINESE are middle sized, of a ruddy brown, and the feet of the women so exceedingly small, that they will scarcely serve them for the purpose of walking. Their eyes are small and dull, and what in ours is white, in theirs is a deep yellow; their cheeks are hollow, their mouths large, with thick pale lips, and black teeth. Their dress is a long robe, with a girdle, and large sleeves; and both sexes wear trowsers.

We shall omit the more majestic beauties of the East, and just speak of NEW HOLLAND, the natives of which are black, and in a state of nature. Their noses are flat, with sunk eyes, thick lips, and a mouth of a prodigious width; and, in order to improve their beautiful portrait, they streak their faces, or draw fantastic figures on their bodies, with red, white, or yellow earth.

The natives of other islands in the South Sea, give a still higher improvement to their persons, by tattooing or cutting their faces and bodies with sharp instruments, and rubbing different colours into the wounds.

The HOTTENTOTS are of a dusky brown complexion, and ornament themselves with the entrails of wild beasts tied

round their legs and arms, anointing themselves with a mixture of soot, and bear's fat; and the breasts of the women grow so long, that they suckle their infants as they carry them on their backs.

The other natives of Africa, the NEGROES, are every where known by their thick lips, high cheeks, and woolly hair. The Egyptians, Moors, &c. bear a great resemblance to the Turks and Persians.

AMERICA contains people of almost every description, from the short squat ESQUIMAUX, to the gigantic PATAGONIAN: from the dirty, copper-coloured inhabitant of Hudson's bay, to the fair complexions of the PERUVIAN.

How different are all these people, yet each tribe thinks itself only beautiful. The African female looks with contempt on the pale complexion, and long hair of the European beauty; whilst she in her turn, finds fault with the red finger-nails of the Turkish lady, or the black teeth of the Chinese; she too retorts on the European, and is shocked to see her feet so *unfashionably* large, that she can even walk with ease. The French coquette smiles at the simple dress of the native of *Terra del Fuego*; and the Patagonian laughs at the dwarf-like figure of the Greenlander.

Suppose, then, this *all perfect* being was obliged to decide which possessed the greatest beauty; how would he judge? He could have no bias, no partiality; he would, therefore, chuse one approaching the nearest to his own image; and that one, would be my own fair country-woman. The Hottentot or New Hollander would say the choice would fall upon her; and in like manner, every other nation fancy themselves only to be perfect patterns of personal beauty.

We are told that beauty consists of a certain mixture of colours in contrast; therefore, the New Hollanders ought to claim the greatest share: yet their persons do not accord with our ideas of personal beauty; we cannot admire their faces decorated with curious figures like a coat of arms; neither will they admire our faces of red and white only. Beauty, therefore, has no merit in itself; it gains its value, but in the eyes of its admirer. A lover can see greater perfections in his mistress, than can

the rest of the world. One man chuses a woman because she is tall and majestic; another, because she is little, and full of vivacity. One admires the complexion of the lilly; another, the brunette.—Therefore, as tastes are so different, all must be beautiful in some degree. Every one must be admired by some one or other. The African would turn with indifference from the finest model of Asiatic beauty; whilst the Asiatic would shrink with abhorrence from the embraces of the African female, and bow with admiration to what *he* had rejected.

Yet beauty is *unfortunate*. What numberless examples have we of the fall of the most beautiful of women. Look at the lovely and illustrious QUEEN of SCOTLAND; the admiration of all who knew her:—yet her beauty created her enemies;—her beauty was the primary cause of all those misfortunes, which, in the end, dragged her from her throne, to meet a cruel confinement, and an ignominious death. The names of Anne Boleyn, and Jane Shore, will serve too as a memento of the dangers which are entailed on beauty. But we need not look so far back; we daily see instances of women falling a prey to the allurements of their own charms. Any large town furnishes numbers of miserable evidences of the truth of this assertion. Man—no, we will not call him man, but some monster in the shape of man, glories in the seduction of an innocent woman from the paths of virtue, and takes delight in despoiling the fairest works of creation. And why does he succeed so well? Because so little attention is paid to the improvement of the mind. Females, in general, think too much on external accomplishments. BACON says, “the best part of beauty is that which a picture cannot express.” It should therefore be the principal aim to beautify the mind. Not that I would exclude all external embellishments; but these should only be of secondary object; for,

Beauty is *transient*. Yes, ere a little time, and that fine form shall be racked with corroding pains, and those expressive features displaced by the wrinkles of old age. That fine eye shall lose its lustre, and that beauteous complexion shall mingle with the dust.



"BEAUTY, thou pretty plaything! dear deceit!  
"That steals so softly o'er the stripling's heart,  
"And gives it a new pulse unknown before!  
"The grave discredits thee! thy charms expung'd,  
"Thy roses faded, and thy lilies soil'd!  
"What hast thou more to boast of? Will thy lovers  
"Flock round thee now, to gaze and do thee homage?"

No!—Neither, when old age shall have dimmed thy beauties, will they still admire thee! But the beauty of the mind shall always claim respect. In every climate, that is the brightest ornament to mankind. Whether in the frozen regions of Kamschatka, or on the burning plains of Africa, virtue gives a grace to beauty, and mental accomplishments will command our admiration, though the frail body has lost its charms for ever.

More, much more, might be advanced on this subject; but, for fear of being tedious, I shall conclude with a short

### EASTERN TALE.

The Caliph Mirvan had one son, named Abdallah, who being arrived at a certain age, his father advised him to marry, in order that he might give a future succession to the throne of his forefathers. The young man was not averse to the proposal, but was extremely difficult in his choice: Though the most beautiful and noble ladies of the East were presented before him, he always found some defect in their persons.—In one, the eye-lashes were not long enough, or the brows were brown; the teeth of another were too white, the finger-nails were not of a good red, or the hands of an odious white, instead of a deep yellow.

At length, being one day wearied with his search, and full of the idea of a beautiful woman, he sunk into a profound sleep; when he instantly found himself upon a large plain, on which were assembled the most beautiful women selected from every nation of the earth. There was the black square face of the Negro, contrasted with the long oval face of the Chinese: the majestic Circassian, and the short greasy Laplander: the fair Peruvian, and the tawny Hottentot; the unclothed beauty of New South Wales, and the masculine Russian clad in furs and sables: the American Huntress, and the French Mademoiselle: the licentious

Italian, and the chaste inhabitant of the Pacific Ocean.—In short, there was a woman from every nation, each displaying her personal attractions to the greatest advantage, and each casting a contemptuous look on her companions.

The Prince was struck with the novelty of the scene; but was still undecided which to prefer, when suddenly a man from every nation appeared;—each chose out his respective partner, and all seemed happy.

A noise was heard in the air, the Prince turned his head, and the scene was changed. The beauties of the females had faded away, their fine skins were shrivelled, and the wrinkles of age supplied the place of the smiles of youth. A stick supported those limbs, which, but a little time before, had danced with much agility; and the hand which had so lightly touched the guitar or the harp, now trembled with the palsy, and almost refused to perform its duties. Most of the men turned away with disgust, whilst some few couple entertained themselves with agreeable conversation, or twining their arms round each other, hobbled over the plain with cheerfulness.

Struck with surprise, the Prince was drawing near to examine the cause of such opposite behaviour, when a loud voice from the clouds thus addressed him:—"Son of the dust, bow thy head, and listen to the dictates of reason. In those females who are there left destitute, thou beholdest those who have paid more attention to the charms of the body than the mind; they have neglected their souls to improve their external beauties; those beauties have faded away as a flower, and man has cast them from him as a noisome weed. The others which thou seest are they who have improved their minds also; and though their external charms have faded away, they still engage the affections of their partners, by their agreeable conversation and captivating manners:—Learn, therefore, to search for beauties unseen,—for the cultivated mind. Then only shalt thou find happiness in the company of thy spouse, then only shalt thou live in the favour of the Most High." The voice ceased,—a clap of thunder rent the air;—the plain, and all its inhabitants, vanished; and the Prince awoke, and returned thanks to his God for the wisdom he had bestowed upon him.

GAINSBURGH, LINCOLNSHIRE.

AGIB.

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No. I. OF THE VISITOR.

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Privatum autem oportet æquo et pari cum civibus jure vivere, neque submissum et abjectum, neque se efferentem: tum in Rep. ea velle, quæ tranquilla et honesta sint.

CICERO.

WHEN mankind are contemplated according to their disposition and character, they may, by an antithesis neither forced nor unnatural, be considered as a great family, and a nation as a single dwelling.

In numbers, as in individuals, may be observed the various features of human passions; the power of habit, the weakness of indolence, the misery of vice, and the suavity of benevolence. In this family I may probably continue some time. Many are the reasons that have caused me to reflect on the events of life, and induced me to give these reflections to the public. If all the inhabitants of this great mansion, with whom I may have intercourse during the protraction of my visit, were equally kind, and alike endowed with charity and candour, my toil would be pleasing, and my endeavours grateful. But I am well aware how few will treat me with hospitality, and regard me with affection. Yet, whether success crowns my efforts or disappointment forbids the completion of my wishes, I shall *command* respect from the purity of my motives, and deserve esteem by the *uprightness* of my intentions.

So many are the chances to which an author must owe his success and reputation, that I am willing to hazard the attempt with no more than a necessary confidence; and however my miscarriage may be facilitated, or my ambition gratified, I am determined still to retain that consolation which ever brings peace to the heart: that I have neither merited the scorn of the learned, nor the contumely of the good.

To the benevolent and charitable I need say little. Fortunately for myself and future Essayists, the amiable traits so richly and abundantly displayed in the works of our great masters, have disposed them to think favourably of succeeding attempts; to regard the struggles of birth

with commisseration, and to rear the tender scions of so worthy a root with care and tenderness. The paths which I purpose to follow have led to the brightest honours, and to glorious results, and still promise a reward for labour, and a rest from toil, in the applause of the public, and the assistance of friends. But there is another class, the members of which never evince a liberal sentiment, nor feel the tenderness of respect; to whom the present brings not pleasure, neither does the future promise satisfaction; who, in the pride of situation, or the ease of indolence, suffer no one to escape censure, though they know not the difficulty of action; and affect to despise every attempt to instruct, or wish to amuse; though they never trouble themselves to form a train of ideas, nor understand the composition of a single sentence. To appear before their tribunal is sufficient to call forth invective and animadversion: for they who have neither the mildness of virtue, nor the vigour of intellect, are too proud to acknowledge their ignorance, and too feeble to conceal it by remaining silent. Unable to appreciate the beauties of composition, or the energies of genius, their skill is only displayed in attempting to detect error, and their greatness upheld by clamorous attempts to point out blemishes in that which they do not understand.

Thus might be traced through every gradation of sentiment, and every variety of disposition, the characteristic features of that great family, before whom one of my illustrious predecessors appeared as a silent Spectator, and another as a moralizing Rambler—names which are seldom mentioned without respect, or thought on without gratitude: for whilst they are celebrated for every beauty which language can unfold, or wit and elegance display; they are not less renowned for their exertions to promote the great causes of public virtue, of morality, and of religion.

As an humble Visitor amongst mankind, I wish to follow their steps and imitate their example. To each of the family I will deport myself with civility and regard, and neither divulge secrets whilst I expose follies, nor wound an individual whilst I ridicule his vices. The ways of the vicious should be exposed to contempt, and their habits to



infamy ; but delicacy and circumspection should always be observed : for should the mind become debased, disgrace loses its influence, and the manners are hardened rather than reclaimed.

It may be justly said that the great masters I profess to imitate have written nearly all that can be advanced on the subjects of morals and manners. But it should be recollected that principle seems to change with fashion, and that the complexion of vice and weakness is of a far different hue than when our immortal Essayists so successfully undertook to give the times the ruddy glow of health and honesty. Is vice now less frequent, and immorality less the fashion ? Have youth ceased to wander in the mazes and intricacies of affectation, and false sentiment ? Does passion no longer lead to gratification ? Or do the desires of age lose criminality, as the faculties become impotent ? Besides, luxury grows more specious and imposing as the ceremonious guards of virtue become more lax and careless. And now, as if scorning the bonds of truth, which link society together, the votaries of pleasure strew her path with flowers, and court with blandishing allurements the thoughtless and the gay.

The stern morality of English principle, the undeviating rectitude of youth, the blushing modesty of virtue, and the commanding front of truth, are assailed by every seductive argument ; and every plausible reason is levelled against their bulwarks—religion and morality.

To regulate the human passions, is by no means an easy task. Some, it is true, may be awakened to wisdom, and others laughed out of foibles.

“ Excessive pleasures,” says one of the wisest of the ancients, “ corrupt both the body and the mind :” an aphorism, the truth of which cannot be denied.—For in the same degree that we indulge in excess of pleasure, we create to ourselves a future cause for regret and misery : the love of virtue is the only affection which cannot be carried to excess ; for, like the chords of a musical instrument, the least extension or relaxation destroys its harmony ; and the moment that virtue becomes heedless, or betrays sufficiency, her influence is weakened, and passion or

pride usurps her seat. Whilst, therefore, I keep within the pale of reasoning, which such sentiments place around me, as well to temper the shafts of satire, as to adorn and strengthen the shield of approbation, I may be assured of a welcome from that part of the family whose notice and esteem are sufficient to render my visit pleasing and satisfactory.

To know something of an author, has always excited the curiosity of the public: I shall therefore offer a few remarks to shew that, I, like other men, am subject to the vicissitudes of life; am elevated by hope, and depressed by despair: my expectations are frequently sanguine, and my desires often disappointed.

In the infancy of my visit, whilst all my wishes were springing warm from my heart, and sparkling in my eye, I have not unfrequently been subject to that cruel infatuation which teaches man to seek for ease, remote from the present; and for happiness beyond the enjoyment of his possessions—a pursuit as fallacious as to follow the receding horizon.

I sought the converse of men reputed for wisdom and knowledge; and found that reputation frequently owed its existence to some fortuitous discovery of talent, or superior dexterity, of which they were themselves before ignorant; and that from such fancied eminence they looked upon their fellow-mortals with scorn. I afterwards turned my attention to the fair sex, and was deceived. The friendship of men offered me consolation, which only tended to the ruin of my fortunes. And not uncommonly has the tide of my feelings turned back upon their source, and overwhelmed me in disgust and disappointment. Yet often has fortune smiled upon my endeavours, and, for a season, I have basked in the beams of prosperity. The pursuits of science gave pleasure to my exertions, and rewarded my researches with satisfaction. There I found neither deceit to baffle my designs, nor falsehood to check the spirit of inquiry. Amidst the works of nature, truth, unerring and immutable, pervades, shaming the subterfuges of man, and proclaiming aloud the praise of that Being, which is “the guide of our youth, the perfection of reason, and the foundation of every great and noble undertaking.”

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On my situation in life, I shall be altogether silent. I am too independent to exact notice from compassion or comparison ; and not sufficiently known to command attention by the *magic* of a name.

There is a hidden principle in man which often causes him to affix ideal learning and wisdom to persons known only by a casual intercourse, whom, a personal acquaintance would strip of this *ideal* superiority, and leave mankind to wonder whence the notion has arisen. If this feeling be ever exercised in my favour, I shall take every fair advantage of it, and not dissipate by any unthinking disclosure, the prepossessions which support such harmless opinions. However the trifles of the hour may be supported by popular breezes, and borne away by gales of favour ; yet every succeeding breath gives direction to the current, bears them along in circumvolutions, or sweeps them from the face of day. To live beyond the hour is the fortune of few, and can neither be purchased by grace nor commanded by power. The voice of passion or the opinion of feeling is seldom just ; but time is never known to want truth in his judgment, nor justice in his sentence.

PHILOTHEORUS.

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ON THE GENERAL ADVANTAGES OF  
ANATOMICAL KNOWLEDGE.

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I will meditate on myself, and reflect on the formation of my body. It will furnish me with the best opportunity of acknowledging the power and the wisdom of God ; and I shall learn at the same time, to be sensible of the value of my life.

STURM.

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THE retrospect of ages shews that human knowledge has hitherto kept pace with human exigences ; and the natural order of improvement is that which theory would dictate.—In the infancy of a nation, when the habits are rude and simple, and the intellectual powers, for want of culture, feeble ; an inconsiderable portion of our present knowledge, answers every useful purpose, and satisfies

the mind, as yet incurious.—But when increasing population multiplies the wants of men, and renders the necessities of life more scarce, and less easy of acquisition, necessity stimulates the mind to greater efforts: the earth, yet barren, must be rendered fertile; and the ocean, hitherto unploughed, must bear the freight of superfluous produce, and the wind impel the ships that return laden with necessities and luxuries from other regions. The accomplishment of these two objects implies an immense exertion of mental power, and a proportionable increase of useful knowledge.—At the period in which we live, civilization is advancing to its acme; our wants are every day more numerous and pressing; and the necessity of a new influx of science, with the diffusion of that already known, is hourly more and more apparent.

These remarks, though commonplace, we have been induced to make from seeing it announced, that a Course of Lectures on Anatomy is about to be delivered by Mr. DUNNING, in the town of Hull. In short, we are of opinion, in the present circumstances of our neighbours, that this department of natural knowledge should no longer be the birthright of a few; that it ought to be dragged from its hiding-places, the very sepulchres themselves, that all may feel its useful influence.

Since the necessity of knowledge became apparent, many modes of communicating instruction, and many rival claims to superior merit, have been sedulously advanced. When Learning dawned upon our own country, two modes of giving vigour to the mind, and two modes of storing it with ideas, were, and are still adopted, in our public seminaries:—Mathematics and Classics. On the Continent, in several parts, Natural History obtains the preference; and, in our times, in Great Britain, a turn for Science is obviously stealing on us, which, though it may never supersede or supplant, will certainly maintain a footing with its rivals. Pure Mathematics rivet the attention, command reflection, exercise the memory; and thus invigorate the mind. Classics advance higher claims.—They not only cultivate the mind, but, by throwing in the fuel that is furnished by the ancients, kindle the fires of imagination, by putting into our hands the purest models of composition,



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form the taste, and pour upon our faculties a flood of useful ideas.—The histories of former ages, and the science of the ancients, though the lustre of the latter is eclipsed by the stupendous monuments of modern genius, are an acquisition by no means to be despised. These two great desiderata, the enlargement of the mind, and its repletion with ideas, Science comes forward, and offers to supply with interest; and from the earnest we have already got, we are disposed to admit the superior merit of her claims.—It is to Science we owe the arts and enjoyments of civilized life. Science is the parent of the machinery that has given birth to our various manufactures; to Science we are obliged for the increasing verdure and profusion of our fields and gardens. And as manufactures and agriculture give birth to commerce, the importance of which to Britain, it would be superfluous to enlarge upon; Science is the parent of our augmented population, our envied wealth, and unparalleled greatness among nations.—Is it wonderful that a fondness for Science, which has done such signal service to a grateful people, should have issued from the closets of our grandsires, and penetrated the parlours even of our wives and children? is it indeed to be admired, that most well-educated Ladies are now acquainted with the facts and doctrines of Chemistry and Natural History? But though Chemistry unfolds to our astonished understandings, the wonderful operations of nature, and makes us intimately acquainted with every thing around us; and though Natural History affords us examples of the curious, beautiful, and terrific in nature; yet why wander abroad in search of wonders; why admire the structure of a stone, applaud the beauty of a flower, or shudder at the terrors of the lion; and yet neglect the beauties, novelties, and wonders that are at home;—why, in short, neglect the study of ourselves? Surely the relation of the vital organs of the human body to the earth and atmosphere; the connection of these with the organ of mind; and the dependance of each upon the powers of motion: those faculties that elevate us from the low scale of vegetable life, and render us free agents; and the connection of these with health and life, are subjects sufficiently curious and instructive. And

when the obtaining of this curious and instructive knowledge equally with Mathematics and Classics, invigorates the mind; and when, as we hope to prove, it cannot be dispensed with, the general study of Anatomy should not be neglected.

What then are those circumstances, and how do they render the knowledge of Anatomy essential to the several orders of society?—

First, We live in an age, in which the arts of design are cultivated with an ardour heretofore unknown: in which a taste for painting has diffused itself through all ranks and ages, from the chair of the Royal Academy to the forms of every boarding school; and every Miss and Master has a taste for painting. But what is this taste? Not such a taste as gave birth to the sublime conceptions of Michael Angelo, the grace of Raphael, or the delicacy of Guido and of Titian. What then?—a taste entirely *sui generis*; a taste that has no foundation in nature, but which, since eccentricity and genius are synonymous in modern phrase, may be styled an ingenious taste; a taste, in short, for imitating contemptible copies; the miserable daubs of some mean artist. Instead of being taught the principles of the art, and then directed to take nature for their model, this is the miserable routine of these modern students.

The observations of men unacquainted with the principles of Science have always been imperfect; but, when Science has directed their enquiries, they have rapidly reached the perfection of Truth and Nature. ‘Suppose,’ says Mr. BELL, ‘that a young artist is about to sketch the figure of a limb, feeble indeed will his execution be, if without knowledge he endeavour to copy merely what is placed before him. In thus transcribing, as it were, a language which he does not understand, how many must be his errors and inaccuracies! He sees an undulating surface; the bones and processes of the joints but faintly distinguishable; he neglects the peculiar swellings of the muscles, to which he should give force, as implying motion; he makes swellings merely; he is incapable of bestowing the elegant, undulating outline of beauty with force and accuracy; and of preserving at the same time the charac-

ters of motion or exertion. Drawing what he does not understand, he falls into imbecility, or deviates into caricature.\* This principle unfolds to us the reason why the productions of our modern artists, who are ignorant of Anatomy, the particulars of which, are the road-posts of their art, generally exhibit some glaring omission, or misrepresentation; and why, consequently, their pictures and sculptures are so unlike nature.—We daily meet with paintings deformed with features that have no existence in the model; with muscles on the stretch, where no muscle ever moved before; sinews all tension, that in nature are all flexion, and *vice versa*. And as to sculptures, we have recently beheld a monument, at the base of which reposes a marble skeleton, the tibiae of whose legs are placed where the fibulae should be!—These absurdities loudly call for Anatomical correction; and enforce the study of Anatomy to Artists.

The various emotions of the mind impress upon the countenance corresponding, and, in general, obvious changes. The powers of expression, Anatomy calls Muscles. Now the passions of the soul admit of classification: thus we may divide them into exalting and depressing, and we shall find corresponding sets of muscles to express these two great divisions. In the depressing passions, one class of muscles collects the features, and fastens them to the centre of the countenance; and in the exalting, another throws them to the circumference. But these two sets of feelings are subdivisible into species: thus the depressing passions include Fear, Terror, and despair; Hatred, Rage, and Revenge, of which there are many modifications: and to the pleasurable feelings belong Love, Joy, Exultation, and Transport; to the expression of all which species, whether distinct or mixed, modified or otherwise, the two great divisions of the muscles undergo many modifications in their movements.—The fixed features of the face are easily caught; and to give them with fidelity is the chief merit of some modern portrait painters; to represent the general emotions of the mind, as they are written on the countenance, is rarely done with truth, though by no means difficult; when to catch their several

\* Charles Bell's Anatomy of Painting, p. 14.

species, which is not so easy, is hardly ever witnessed; and when they would delineate with a touch like that of nature, or of Reynolds, the more delicate and complicated movements that originate in the mingled emotions and reflections of some great and active mind; it is downright caricature. Such being the imperfections of some modern portraits, we need not recommend to the portrait painter, if he would reach the truth and energy of nature, to learn Anatomy. One word more:—Many of these artists are so ignorant of the skeleton, the frame-work of the human figure, and the points of which are visible through the integuments and garments of the living subject; that, having drawn a face in caricature, they attach unto it a heap of cloth, through which we look in vain for the fine prominences of the human form. The celebrated Captain Dancer, who beat off the French squadron under the command of Admiral Linois, was so disgusted with the drapery of modern artists, that he never would have his portrait taken, unless he was drawn peeping, like a cannon, through a hole.

When the risings of the bone, and the various undulations of the muscles underneath the integuments, are characteristic of the human form,—the expression of mental feeling is not limited to the countenance, but gives an impulse to the whole machine; for who ever beheld the limbs of the infuriated murderer in elegant relaxation? No—in the transports of his fury his features are unsteady—his eyes stare as though they would start from their sockets—they flash fire—a tear escapes—his teeth are clenched—his lips are asunder, and disfigured with issuing foam—his cheeks are drawn aside in wrinkles, and suffused with blood, and his nostrils are expanded;—and not only are his features torn with fury—his whole frame is agitated—his aim is murder—with his dagger clutched, his arm on high—one foot in advance, the other on tiptoe, we see him strike the blow of death. When such we repeat are the effects of inward feelings upon the moving powers, how much more difficult, and how impossible without Anatomy, is the labour of the historic painter, who is desirous to infuse into his designs the characters of nature—to depict some great battle to the life—to exhibit the disastrous retreat of the great Napoleon—to make us



burn with the fury of the ardent and adventurous Russian—shudder for the trembling, woeworn, wounded Frenchman—and wipe away the tear that trickles over the fate of innumerable freezing men and horses—to agitate our souls and overwhelm us with conflicting passions—all of which the novelist, dramatist, and painter should awake. Very, very different emotions, are, alas! excited by the contemplation of some modern pictures—the difficulty is, to determine which emotion is the most predominant, ridicule, disgust, or indignation—and why? because a thorough ignorance of Anatomy is legible in the sorry imitations of the human form.

*(To be continued in our next.)*

## GREENLAND ONCE A FLOURISHING COLONY.

*To the Editor of the QUARTERLY VISITOR.*

SIR,

THE remote and inhospitable region of GREENLAND has given rise to a circumstance, which may be considered as a phenomenon in history and physics; and as it is not generally known, may perhaps be interesting to the readers of the Visitor:—

Greenland was discovered towards the end of the eighth century, by the Icelanders. A colony was afterwards established in that country, and in process of time became populous and flourishing. Christianity was propagated among the colonists by missionaries from Norway; and Greenland had many towns, churches, and convents, with an episcopal see, the Bishop being suffragan to the Archbishop of Drontheim. Greenland, together with Iceland, being reduced under the dominion of Norway, became, by the union of that kingdom with Denmark in 1367, an appendage to the Danish monarchy. A constant intercourse was carried on between Greenland and Norway until the year 1406. At that period, the late Bishop was sent over, and soon after the colony was totally lost.

By some means all communication between Denmark and Greenland was cut off, and the Danish colony sunk into oblivion. That a civilized colony should thus suddenly disappear, after several centuries of fixed settlement, and regular communication with the parent countries, and within less than a week's sail of Iceland, still subject to Denmark, is perhaps a circumstance unparalleled in history. And it appears not a little astonishing, that such a colony should have prospered during so long a period of time in a country which now appears so inhospitable. The existence of this colony, however, is a fact of unquestionable authenticity: and during the long space of at least five centuries, it was well known to the European world. Mr. Anderson mentions a Bull of Pope Gregory 4th, bearing date in the year 835, constituting Ausgarius, then Bishop of Bremen, Archbishop of the North, and particularly of Norway, Iceland, and Greenland.

This strange and abrupt cessation of all trade and intercourse has been attributed to various causes. It has by some been supposed that the colonists were extirpated by the natives; but there is no satisfactory evidence of the fact. It has also been said, that an epidemical disease swept away most of the Greenland merchants and seamen, in consequence of which the intercourse with that country was interrupted, and afterwards entirely broken off, by reason of the various revolutions, &c. which took place in Denmark and Norway. But the most probable supposition is, that a vast quantity of ice from the Arctic ocean having drifted on the coast in some severe winter, had intercepted the communication between the land and the sea. This colony being in consequence completely imprisoned by the frozen ocean, had, through want of supplies from Europe, undoubtedly perished. That this was the case, is something more than conjecture; for various expeditions have, in successive reigns, been sent out from Denmark, for the express purpose of discovering the remains of the colony, if any such existed. It was at least expected that the ruins of the cathedral, the churches, and some other buildings would be found; and that it might be ascertained whether any descendants of

the Europeans yet remained. All the vessels, however, sent out for that purpose, have found the Eastern shore towards Iceland, where the principal colony was settled, totally inaccessible, on account of the vast accumulation of the ice. Accidents of nearly a similar nature, but of which the effects were of shorter duration, have occurred also in Iceland, where the immense quantities of ice drifting on the coast, have, during a long time, interrupted all communication with the sea; and, by preventing supplies from abroad, caused many of the inhabitants to perish by famine. Such was the case in 1756. It is evident that since the latter part of the fourteenth, or the commencement of the fifteenth century, a very great change has taken place in the Northern regions, chiefly from the encroachments of the Arctic ice. Ever since that period the Eastern coast of Greenland, the seat of the ancient colony, which was before without difficulty visited every summer, has been found absolutely inaccessible; while a range of impassible mountains, covered with perpetual ice and snow, preclude the possibility of approach from the West.

The Western coast of Greenland has been explored by DAVIS, and other English navigators; but Great Britain has never attempted to establish any colony in this unpromising region. In 1721, the Greenland company at Bergen, in Norway, established a colony on the Western coast about 64° North latitude. These new colonists were accompanied by Mr. EGEDE, a Norwegian clergyman. This gentleman remained many years in Greenland, and to his abilities and precision we owe a great part of our knowledge of that country. Being actuated by an ardent curiosity, and, at the same time, strongly impressed with an idea of the melancholy situation of the Icelandic colony, if it still existed, he made an attempt to reach the Eastern district, by coasting along the Southern shores, but found his design impracticable. In the year 1728, his Danish Majesty caused horses to be transported to Greenland, in order to facilitate the means of travelling over land from the Western to the Eastern district; but the immense mountains of ice and snow in the interior, rendered all access from this quarter not less difficult than from the

ocean. The impracticability of reaching the place where this famous colony was formerly seated, seems now to be fully proved; and its venerable relics, locked up in eternal ice, will, in all probability, never be discovered.

I am, Sir,

Your obedient Servant,

HULL, *February 8th*, 1813.

J. B.

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## HISTORY OF THE POPULAR BALLAD, CALLED THE BEGGAR'S PETITION.

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*To the Editor of the QUARTERLY VISITOR.*

MR. EDITOR,

PROBABLY all readers are familiar with that popular and pathetic Ballad, "The Beggar's Petition," beginning with the well-known lines,

Pity the sorrows of a poor old man,  
Whose trembling limbs, &c.

But, perhaps, they do not all know the author and history of it. Therefore, as a matter of curiosity and information to some, permit me to communicate the following particulars:—

It is the production of JOSHUA WEBSTER, M. D. and was written at St. Alban's, in the year 1764. It refers to an aged mendicant, named *Kinderley* or *Kinder*, who had once lived on his paternal estate, near Potter's Cross, between St. Alban's and Berkhamstead, and was for many years a farmer in good circumstances. His ruin was occasioned by the artifices of what *Pope* calls "a vile attorney."—Yet, at the time of writing the above "Petition," he had dragged on a sorrowful existence to the great age of eighty-three; and he lived some years after. Dr. Webster was living a few years ago, and resided at Chelsea.

HISTORICUS.

GRIMSBY, *January 24th*, 1813.



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ANECDOTE OF THE LATE Mr. WM. EMERSON.

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IN the year 1777, a gentleman, near Stokesley, of the name of HALTON, having had some clothes stolen, was advised to go to the justly-celebrated Mr. EMERSON, who was supposed, by the *vulgar*, to be a *Conjuror*.—On his arrival at Hurworth, he was readily introduced to the Philosopher, who was ever anxious to be useful to his fellow-creatures. When Mr. H. had finished his recital, to which Mr. E. had listened very attentively, he asked Mr. H. with great earnestness, if any one imagined that *he* had stolen the clothes? Mr. H. replied in the negative; but that he was informed, he (Mr. E.) being the greatest scholar in the North of England, could not only tell the secret events which had passed, but also those that were to come, viz. the revolution of states, the fate of battles, the good and evil deeds of men, the inclemency of seasons, the returns of comets, eclipses, &c. &c. Mr. E. sternly replied—“All predictions of the weather, and mutations of human affairs, deduced from the aspects and configurations of the planets, are mere jests; and they who pretend to that skill, are found by experience to be no better than adepts in delusion and connoisseurs in deceit; for we sometimes see it rain at one end of a town, and hear of its being fair at the other;—nay, it has been observed to be fair on one side of a house, and to rain on the other;—so the weather-mongers would do well to tell us where the rain is to fall: and I am likewise as certain, that it is no better than an idle dream to imagine, that the stars and planets, which are masses inanimate, unconscious of their own and all other beings, should have any influence over human events; since man is a rational creature endued with a power (independently of the stars,) either to act, or forbear action. For tho’ *Mars* is said to kill his thousands, and *Saturn* his ten thousands; yet, upon a judicious enquiry into the nature of these two reputed celestial *Homicides*, the former will be found as harmless as a dove; and the latter as innocent as a lamb. While the Lord of the Universe is my protector and preserver, I shall not feel

the imaginary fury of *Mars*, nor the pretended influence of *Saturn*, any more than I dread the wrath and indignation of the Pope of Rome, or the Grand Signior." On hearing these words, Mr. H. withdrew, ashamed of his folly. And it is earnestly to be wished that a similar impression should be made on the credulous crowd that listens with attention to the unintelligible *jargon* of the *Fortune-telling Star-Gazer*.

HOWDEN, Jan. 23d.

ASTRONOMICUS.

\* We thank Astronomicus for this communication. The gentleman's name was *Hall*, not *Halton*. We were not ignorant of the circumstance; and rejoice to give it publicity, as we, like Mr. EMERSON, detest deception, in whatever shape it presents itself.

### ANECDOTE OF THE LATE Dr. PALEY.

THE biographer of this accomplished scholar attributes to the following singular occurrence, much of that perseverance in arduous study, which distinguished Dr. PALEY's character, and rendered his writings so truly and deservedly estimable:—

Dr. P. (says his biographer) spent the first two years of his under-graduateship happily, but unprofitably. He associated much with persons, whose example, though not immoral, caused him to live idly and expensively. One morning in the beginning of his third year, he was much surprized by a visit at the early hour of five o'clock, from one of those gay companions with whom he usually spent his evenings. The visitor awaking him in a violent hurry, addressed him in the following emphatic language:—  
 "PALEY, I have been thinking what a consummate fool you are! I could do nothing probably were I to try, and can support the life I lead; you could do every thing and cannot support it. I have had no sleep during the night on account of these reflections, and am now come to inform you, solemnly, that *if you persist in your indolence, I must renounce your society.*"

Dr. PALEY was so struck with the visit and the visitor, that he lay in bed great part of the day, and formed his plan. He ordered his bed-maker to prepare his fire every evening, in order that it might be lighted at a proper hour by himself. Afterwards he arose at five o'clock each morning, during the remainder of his stay at college, and read the whole day, except during such hours as chapel and hall required; allotting to each portion of time its peculiar branch of study. In this practice he continued without the slightest deviation; and by so doing, on taking his bachelor's degree, he became senior wrangler.

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### ANECDOTES OF CELEBRATED POETS.

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THE death of many of our most celebrated poets, was occasioned by very singular accidents:—

COWLEY, on his return, with his friend SPRAT, from a visit to a gentleman in the neighbourhood of Chertsey, lost his way, and was obliged to spend the night under a hedge; he caught a severe cold, in consequence, which terminated in his death.

OTWAY had an intimate friend who was murdered in the street; the murderer fled to France; Otway pursued him on foot as far as Dover; his fatigue occasioned a fever, which carried him to his grave.

SIR JOHN SUCKLING was robbed by his valet-de-chambre. The moment he discovered it, he, in a passionate hurry, put on his boots to pursue him;—a large rusty nail being in the bottom of one of them, pierced his heel, and brought on a mortification.

LEE, in consequence of lunacy, had been confined to a very low diet for a considerable time. But one night he escaped from his keeper; and drank so immoderately that he became intoxicated; fell down in the Strand, was run over by a hackney-coach, and was killed on the spot.

It is also worthy of remark, that HOMER died of grief; SOPHOCLES through excess of joy; and the sickness of MÆCENAS was such, that he slept not, nor closed his eyes during three years.

## FOR TRANSLATION.

*To the Editor of the QUARTERLY VISITOR.*

SIR,

I herewith transmit you copies of two Latin Odes, said to have been found in the Palatine Library, by GASPAR PALLAVICINI, sub-librarian; and by some they are thought to be worthy the happier strains of HORACE. A poetical English translation would not disgrace your miscellany.

I am, your's, &c.

HENDECON.

## AD JULIUM FLORUM.

Discolor, grandem gravat uva ramum,  
Instat autumnus; glacialis anno,  
Mox hyems volvente aderit, capillis

Horrida canis.

Jam licet nymphas trepide fugaces  
Insequi, lento pede detinendas  
Et labris captæ, simulantis iram,

Oscula figi.

Jam licet vino madidos vetusto  
De die lætum recitare carmen;  
Flore, si te des hilarem licebit

Sumere noctem.

Jam vide curas aquilone sparsas,  
Mens viri fortis sibi constat, utrum  
Serius lethi citiusve tristis.

Advolat hora.

## AD LIBRUM SUUM.

Dulci libello nemo sodalium  
Forsan meorum charior extitit.  
De te merenti quid, fidelis,

Officium domino rependis?



Te Roma cautum territat ardua ?

Depone vanos invidiæ metus ;

Urbisque, fidens dignitati,

Per plateas audi. \*

En quo furentes Euminidum choros

Disjecit almo fulmine Jupiter

Huic ara stabit ; fama cantu

Perpetuo celebranda crêscet.

\* Audi potuis *audere*.

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*To the Editor of the QUARTERLY VISITOR.*

MR. EDITOR,

IN looking over a collection of letters and state papers, I met with the following, written by MARGARET and JANE SEYMOUR, to King Henry VIII. I will thank any of your contributors to favour me with a translation, as it has been questioned, whether any lady of quality now in this kingdom, can exhibit such a specimen of taste and learning :

H.

Literarium illud munus (rex serenissime) quod a tua celsitudine accepimus dici non potest, quantis animum nostrum spe gaudioque perfuderit, quam acre calcar addiderit ad amplectendum ea, et omni opera ac sedulitate iis incumbendum studiis, quæ tuæ sublimitati curæ esse videmus, ut et ipse in illis plurimum possis, et nos, quibus optime consultum velle videtur tua serenitas, progressum aliquem faciamus. Et quantas autem tuæ majestati gratias præter reliquos plerosque debeamus, insignia, singularis benevolentiae indicia, quam verborum assequi vis nulla potest, perspicuum faciunt ; et quam si gratiarum aut actionem, aut relationem moliremur, semper magis magisque perpetua vicissitudine succendentia merita non tam premere viderentur, quam certo oppressura essent ; præsertim cum nihil nobis sit, imo ne nos quidem ipsæ quicquam simus, quod non celsitudini tuæ jure debeamus ;

ita ut ad tuam confugere clementiam coactæ, non tamen dubitemus divinæ plane benignitatis regem, qui nos tot tantisque beneficiis oneraverit, etiam illud adjuncturum, ut in ingratas non existimet esse collata, quæ grato debentur animo; cujus istæ literæ, quæ absentium solent esse vicariæ, significatrices erunt, felicissima omnia tuæ celsitudini cum longissima eorum diuturnitate precantes.

Tuæ majestati devotissimæ,

MARGARETA SEYMAURA.

JANA SEYMAURA.

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## Poetry.

*Nec satis est pulchra esse Poemata, dulcia sunt.*

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### LINES WRITTEN ON SEEING THE PROSPECTUS OF THE QUARTERLY VISITOR.

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HAIL! little book, thou first best gift to youth,

Thou friend to science, genius, virtue, truth;

In thee, mankind an ample scope shall find,

To try their pow'rs, and cultivate the mind.

The youth, who pants for literary fame,

To wreath the laurel round his humble name;—

The bashful boy, but just emerg'd from school,

Who's follow'd EUCLID through each tedious rule;—

The genius who feels the poet's fire;—

And he, whose soul, sublimer thoughts inspire,

Whose mind's inclin'd to read great nature's laws,

Try each effect, and search each unknown cause;—

In thee shall find a tutor and a friend,

Their steps to guide,—their errors to amend;

Their labours bring from darkness into light,

Give praise to merit, and their faults set right.

Now may the essayist attempt his pow'rs,  
The youthful poet wreath Parnassian flow'rs;  
The moral, or the philosophic sage,  
Or young historian, here shall find a page:  
Thy favours all their works shall freely share,  
All feel alike thy kind protecting care.

Not only youth shall know thy worth, but man  
Shall see thy merits, and applaud thy plan;  
A plan long tried, and yet by all admir'd,—  
By learning aided, and by sense inspir'd;  
A plan, too, which of late appear'd in sight,  
Blaz'd like a comet, and then sunk in night.  
Yet as the precious ore, when first 'tis found,  
(In caverns far remote, deep under ground)  
No lustre shows, yet still its price retains;  
'Till the refiner's furnace melts the grains;  
Then works the gold, and every effort tries,  
'Till 'tis the admiration of all eyes:—  
So thou, by science, genius, sense refin'd,  
By men well qualified to form the mind,  
Shalt be admir'd;—(my soul prophetic cries;)  
Shalt as a Phoenix from its ashes rise:  
The Gods, propitious, on thy birth shall smile,  
Thy name shall spread through all our happy isle;  
Thy beauties all thy readers shall admire,  
And each to fill thy pages shall aspire;  
Thy merits all thy readers shall perceive,  
And numbers yet from thee instruction shall receive.

AGIB.

## THE CONTEMPLATIVE CAPTIVE.

YE favor'd sons of Albion's peaceful isle,  
On whom the Sabbath sheds its radiant smile,  
Who share with those you love each fond delight,  
With prattling offspring ever in your sight,  
O think, how many, forc'd by war to roam,  
Are suff'ring ev'ry hardship far from home;  
Alas ! how many thousands far away  
In dreary exile pass the tedious day;  
Shut out from ev'ry joy that life endears,  
Far from the soothing voice and smile that cheers,  
Pent up in walls, with coarse and stinted fare,  
No sweet ton'd bell bespeaks a Sunday there;  
A gloomy prison speaks the day of rest,  
No better raiment robes the pining breast.  
Tho' troubles oft disturb the human mind,  
At intervals, the lot of all mankind;  
Tho' sorrow's tide around incessant flows,  
A captive's grief, a captive only knows :  
Tho' distant hope of seeing better days,  
May for a while his downcast spirits raise,  
As gentle dews diffuse the pearly show'r,  
Aid the scorch'd plant, and raise the drooping flow'r;  
Yet soon the lov'd idea quits his mind,  
To grief and ev'ry pang of woe consign'd.—  
While, on his lonely bed, he seeks repose,  
Ere sleep in fev'rish slumbers soothes his woes,  
A thousand soft reflections crowd his mind,  
On friends and relatives left far behind:  
With airy wings impatient fancy flies,  
Skims the broad deep, and looks where England lies ;



And many a thought of home will intervene,  
Forgetful of the seas that roll between.  
At reason's exit oft, when sleep profound  
Locks up each sense and buries all around,  
'Tis then delusion, o'er his powers supreme,  
Assumes her sway in some false midnight dream;  
Then oft the sickly visions of the brain  
Depict his home and native land again.  
Anon he wakes, the flatt'ring prospect's o'er,  
He's far, alas ! from Britain's much-lov'd shore ;  
Morn thro' his lattice darts a glimm'ring ray,  
As the harsh key proclaims another day.  
How dull his days in distant prison bound,  
Which stagnant air, and noxious damps surround ;  
Yet most the Sabbath, which has erst been spent  
In acts of virtue, source of sweet content.  
How few there are from Albion's bosom torn,  
Who've not felt comfort from this hallow'd morn.  
For e'en the sailor-boy, the least on deck,  
Displays his better blue and decent check ;  
Though when in port he oft the mast ascends,  
Yet spends, on shore, the Sabbath with his friends.  
The abler seaman, too, return'd from sea,  
While sportive children fondly climb his knee,  
With her he loves, lights up affection's ray,  
And many comforts gild his Sabbath-day.  
But now, alas ! those joys are felt no more,  
By those confined on Gallia's hostile shore.  
Oh ! that the horrors of grim war might cease,  
And, once more, nations, join'd in leagues of peace,  
Bid smiling plenty 'midst our isle prevail,  
And bursting commerce hoist the long-furl'd sail,

And fields where warriors form'd a bloody line,  
 Produce the olive, and the fruitful vine.  
 Then may the soldier, ev'ry hardship past,  
 Enjoy his friends, his native home at last.  
 Then may the captive quit his binding chains,  
 Retrace the groves, and cultivated plains,  
 Revive his spirits on Britannia's breast,  
 Rejoic'd to find his latest days his best ;  
 And ever dedicate one day in sev'n,  
 To fit his soul for endless joys in Heav'n.

————— ❁ —————

*THE HOTWELL PATIENT,*

AN ELEGIAC FRAGMENT.

=====

No more on wavering wing from sweet to sweet  
 O'er summer wilds I urge my restless flight,  
 Morn's first faint blush no more exulting greet ;  
 Nor smiles the scene of day in rosy light.

Each listless moment ills unnam'd oppress,  
 The gaze of friends betrays dissembled fear,  
 With fault'ring tongue their child my parents bless,  
 As in the eyelids gleams the smother'd tear.

Some blight has swept unseen my May of life !  
 I feel as deep infix'd the canker's tooth ;  
 And fire and frost with still rekindling strife  
 Rage through my veins, and waste my faded youth.

The sons of art pronounce their doom austere :  
 To home's sweet scene I sigh a deep farewell,  
 And brave the wearying way and wintry year  
 To woo coy health in Bristol's sainted cell.

Wayworn through many a rugged street I roll,  
Where from the frowning seat of sordid care,  
Dark-cast the shadows reach the inmost soul,  
And brooding horror loads the stagnant air.

Chill'd by the glooms, on this misgiving heart  
Its own sad trace each flitting object stamps,  
From yon dim meads depressing breezes part,  
Appall'd I breathe funereal DOWRY's damps.

At each advance more direful signs appear;  
The sash close barr'd against the intrusive sky—  
The long loud cough that rends the affrighted ear:—  
The recent crape, the wearer's downcast eye.

Ye snatch'd from life in beauty's sunniest years,  
Who roam'd before these melancholy glades,  
—To you a sister-sufferer breathes her fears—  
Say gentle maidens once, now pitying shades,

Here does Hygëia plant her lovely shrine?  
Her tresses plunge in this polluted wave?  
From Avon's ooze dispense her gifts divine,  
And haunt these seeming precincts of the grave?

Or from the crest of yon firm-rooted rock  
(Meet emblem of his old unshaken reign)  
Does Fraud the moments of the dying mock? . . . .  
Why else these ghastly forms, that sable train? . . . .

Where in yon fane the Naiad of the stream  
Calls round her bubbling urn the pallid hosts,  
Broad Day displays the poet's gloomiest dream;  
Styx' sullen banks, loath'd flood and wand'ring ghosts.

Yet not the less I join the adoring throng,  
The matin rite breaks through my sweetest sleep,  
Nor fail my pilgrim feet at even-song;  
And all the priest of health ordains I keep.

Now twice relum'd the moon's mild lustres shine—  
Still from the healing power, in soften'd pain  
Or lighten'd languor, some auspicious sign  
Anxious I seek; but anxious seek in vain.

Though venal voices join accordant cries,  
'Till Fame's loud trump the Fount's high virtues fill,  
Though titled matron, with uplifted eyes,  
Sound the dread wonders of the leech's skill,

I list perforce with unassenting ear.—  
The fever nightly burns with fiercer flame;  
Still from myself I shrink with growing fear,  
To see how grace and youth have fled my frame.

Here the lorn exile feels her comforts fail.  
Bleak through the yawning wainscot drives the wind,  
The quicken'd sense unsavoury fumes assail;—  
Her glance declares the housewife's alien mind.

Here still does Avarice count his gains from woe;  
The angel Pity drops no holy dew;  
My form, devoted to the realms below,  
Where'er I stray, some baleful eye pursues.

The hours no more their wonted tasks beguile,  
Ills not my own protract the penal day;  
Relentless race, and skill'd in many a wile,  
The sons of Pæan press their sinking prey.



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By these condemn'd, like Danaus' guilty train,  
Heartless I ply the unavailing toil,  
Bowl following bowl with loathing lip I drain,  
The bowl returns—my loathing lips recoil.

Mother! soft parent! earliest fost'ring friend!  
Ere yet to Fate my youth reluctant yield,  
O'er these sad hours your tender cares extend,  
And your faint child from Craft pursuing shield.

Ah! what avail yon groves, green Ashton's boast?  
The sea-born spirit of the breezy down?  
The terrac'd lawn, far Cambria's checquer'd coast?  
These crags high-pil'd, proud Clifton's stately crown?

In vain it smiles—the lucid long expanse,  
Stretch'd from yon point, where, as the sea-god's head,  
—Fixing in still delight the charmed glance—  
Calm sinks the sun in ocean's flaming bed. . . . .

Whether led on by Hope's seductive smiles,  
From Scotia's heights ye flock'd, or Erin's plain,  
Or from the shores of Slavery's burning isles  
Dar'd the long perils of the pathless main—

How have your toils and pious vigils sped?  
Found you or charm in Bristol's far-sought cell—  
Ye hoary mourners o'er the untimely dead!—  
Sov'reign to save,—or soft assuasive spell?

Hither, a trembling suppliant, MASON bore  
His life's whole treasure in his drooping bride,  
Her tablet, sorrowing on the distant shore,  
Sings the wan votary's ceaseless dirge—"She died."

To times to come, false Naiad of the well!

Restor'd by thee, how LINLEY pours the note,  
No votive verse of SHERIDAN shall tell—

Nor grateful warblings swell the fair one's throat.

Nor here Hygëia plants her lovely shrine.

No tresses bathes in this polluted wave;  
From Avon's ooze she deals no gifts divine,  
Nor treads, well pleased, these precincts of the grave.

O'er the mock mourner's hard and scoffing mien,  
—Blotting the scene morn's tenderest beam illumes—  
In contrast dire, the unwearied hearse is seen  
To wave the terror of its dusky plumes.

I pass, and shudd'ring mark how sculptur'd stones  
Press in rude throngs yon churchyard's crowded round.  
The delving spade upturns commingled bones,  
And lifeless forms contest the hallow'd ground.

Even there where now my pow'rless limbs are spread,  
Erewhile some Equal sunk, delusion's prey;  
Her last cold damps bedew'd the self same bed,  
On the same sheet, a shadowy corse she lay.

When slow the secret fang has min'd my breast,  
And the tir'd pulse forgets it's feverish play,  
Deep on my tomb—nor spurn this last behest—  
Let hands sincere inscribe the warning lay.

“Stranger, though bold Imposture's arm would grace  
“ (While fond credulity applauds his care)  
“ With civic wreath the Genius of the place,  
“ No healing spring he pours—no balmier air.

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"Him for their heart's last hope, though parents hoar  
 "Call with joint vows to soothe the struggling breath,  
 "Still their joint vows in vain his aid implore,  
 "And still his caves of Echo murmur 'Death.'"

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## Mathematical Problems.

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*In scientiâ excellere pulcrum ducimus : errare autem,  
nescire, decipi, malum et turpe.*

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(1) *By* AMICUS, *Weighton.*

A Farmer has sold to a Butcher some *wethers*, at £1 17s. 6d. a head ; he is to have the least number that he can pay for with dollars at 4s. 8d. each.—He has likewise agreed with one of his neighbours to exchange the least possible number of *wethers*, at the above-mentioned price, for *ewes* and *lambs* ; the *ewes* at 30s. and the *lambs* at 15s. each. Required the number of *wethers* he is to deliver to each person ; also the number of *ewes* and *lambs* that he is to receive in exchange.

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(2) *By* Mr. THOMAS FORD, *Owstwick.*

Given the sum of the sides, and the included angle, to determine the plane triangle, when the greater of the said sides into half their difference is equal to the area.

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(3) *By* Mr. JOSEPH LEWTHWAITE, *Serjeant, R. Cumberland Militia.*

A Person bought an estate for £100. for which he was to pay one penny per diem, till the purchase should be completed ; but the seller preferring present payment ;—what sum ought he to receive, allowing five per cent. per annum, compound interest ?

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(4) *By* Mr. THOMAS LEAPER, *Selby.*

If  $a$  and  $b$  be two given numbers ;—required the value of  $x$ , when  $a+x$ , and  $b+x$  are both square numbers ; likewise, of  $y$ , when  $a-y$  and  $b-y$  are both square numbers

(5) *By* Mr. JOSEPH YORKE, *Gringley.*

Given  $\overline{x-4}^2 + 2 \times \overline{x-4} = \frac{2}{x} - 1$ , to find  $x$  by a quadratic.

(6) *By* Mr. THOMAS SMITH, *Riccall-Grange.*

A given paraboloid of dry elm is put into common water with its base downwards; *query* the height of the part immersed.

(7) *By* Mr. E. ENGLAND, *Normanby-School.*

Admit a cylindrical vessel, 3 feet diameter, and depth 1 foot, to be filled with water, and to have a bent tube,  $\frac{1}{2}$  an inch in diameter, so fitted to a hole, in the side of the vessel, as to stand upright above the top of it; and to have a cover or lid, closely fitted to the top of the vessel, of 7lb weight. What quantity of water poured into the tube will balance, or keep in equilibrio, a man of 15 stone weight, when standing on the centre of the cover?

(8) *By* Mr. W. BURDON, *Acaster Malbis.*

If a right cone, the convex surface of which is 452,3904 square inches, be suspended by the vertex, what are its dimensions, when the centre of oscillation is the nearest possible to the centre of gravity?

(9) *By* Mr. W. DUNN, *Broughton, Lincolnshire.*

At the South and East corners of a four-sided field, are two straight poplar trees. On March 1st, 1811, at ten minutes past eight A. M. I observed *that*, at the South corner, which is 26 yards in height, cast a shadow the length of S. W. side, with which it then coincided; and at half past ten the same morning, the tree, at the East corner, which is 30 yards high, cast a shadow over the N. W. side, with which it then coincided. Also at 42 minutes past three P. M. the South tree cast a shadow over the S. E. side, with which it coincided at that time. Required the area of the field, it being in latitude  $53^{\circ}5' N$ .



(10) *By Mr. JOSEPH LENG, Hull.*

A cone of marble 20 feet high, and diameter of its base 6 feet, is standing upright in a gentleman's garden, upon an horizontal plane: required the position of a rope, with one end fixed at the vertex of this marble cone, so that it may require the least force or weight to be applied to the other end of the rope to overturn it.

N. B. This problem has been inserted in several publications, since its first appearance, in *The British Palladium*, of 1777; but as mathematicians are not agreed about the verity of the solutions, it is here re-proposed for further consideration.

(11) *By Mr. W. WISEMAN, Hull.*

If an equilateral triangular beam of oak, each side being 9 inches, be fixed perpendicularly at one end, in an upright wall;—required its length, such, that it shall be just able to support itself, without breaking, when its vertex is up; and when its vertex is down;—Supposing a piece of oak, an inch square and a foot long, supported at both ends, will bear 315 pounds.

(12) *By Mr. WHITLEY, Masbro, Rotherham.*

Let the base AB of a right-angled plane triangle ABC be given: and in the variable hypotenuse AC, let there be continually taken CP, equal to the perpendicular CB. Required the equation and quadrature of the curve, which is the locus of the point P.

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## Grammatical and Philosophical Queries.

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*Philosophica vero, ratione constat; et scientiam olet.*

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(1) *By Mr. JOSEPH YORKE, Gringley.*

As almost every discovery of land furnishes us with an additional account of human inhabitants;—what reason can be assigned for this, as no ship had antecedently touched there?

(2) *By* Mr. JOSEPH LEWTHWAITE, *Serjeant, R. Cumberland Militia.*

When cows eat turnips, the butter made from their cream is nauseous—to prevent which take a piece of saltpetre, the size of a hazle nut, and dissolve it in a little warm water; put this solution into the cream, before it is churned, and it will totally remove the unpleasant taste. How is this to be accounted for?

(3) *By* A. B. C. *Sheffield.*

Does the English language admit of a neuter gender?

(4) *By the same.*

What advantages does an English scholar derive from being well versed in the derivations of that language? Cannot a competent knowledge of English composition be obtained without being acquainted with these derivations?

(5) *By* Mr. E. ENGLAND, *Normanby School.*

How is caloric produced by friction?

(6) *By the same.*

When two or more substances are mixed, they sometimes produce heat. How is this effected?

(7) *By* Miss F. *Sculcoates.*

As all grammarians agree that “two or more nouns connected by a copulative conjunction must have a *plural* verb;” why does the Lord’s prayer, invariably, conclude, “for thine *is* the kingdom, the power and the glory, &c.”

(8) *By* Mr. J. BROWN, *Hull.*

Required the cause of the wonderful effects of music on human bodies?

(9) *By* Mr. J. T. M'DONELD.

Say, mortals, why, whilst fickle you  
On old friends frown, and smile at new;  
The changeful moon, or new or old,  
The self-same features doth unfold?

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(10) *By* PATER.

*To the Editor of the* QUARTERLY VISITOR.

SIR,

My boy put a marble into a small cast-iron cylinder, whose sides and bottom were about one inch in thickness, and fastening up the mouth of the vessel, I could distinctly hear the rattling of the marble against the sides, even when the mouth was stopped with a piece of wood about one inch and a half in thickness, and perfectly airtight. I will thank any of your friends to account for the sound being heard, and for the difference of sound when the marble struck against the iron and the wood.

I am, &c.

PATER.

CHARLES-STREET, *February* 10th, 1813.

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## Review.

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*“ Nulli negabimus, nulli differemus justitiam.”*

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*Algebraical Problems, producing simple and quadratic equations, with their solutions. Designed as an introduction to the higher branches of Analytics, by the Rev. M. Bland, A. M. Fellow of St. John's College, Cambridge, 1812.*

This collection of Algebraical Problems is arranged in the following manner: 1, Simple Equations; 2, Pure Quadratics, and others which may be solved without completing the square; and 3, Affectuated Quadratics. To each of the sections are prefixed the common Rules.

In this volume are about *eight hundred* very curious and useful Problems, *four hundred* are solved in a neat and perspicuous manner; those remaining are without solutions to exercise the ingenuity of the student. But even in this part of his work, Mr. Bland has not left the learner totally

destitute of assistance: having subjoined to each Problem the result of the solution—a method, in our opinion, preferable to the modern mode of *Key-making*. *Keys* are of little use to the student, as they are seldom executed in a masterly style, and often abound with errors; therefore they more frequently confuse than assist. This work we particularly recommend to the notice of teachers of public seminaries. Their pupils, in pursuing the methods of solution used by the author, will acquire a habit of operating with neatness and elegance,—a method which has been too much neglected by several who have written on this most useful branch of science.

The more skilful algebraist will, perhaps, meet with several analytical niceties, in this collection of problems, that are new to him. At page 79 is the following equation:

(Prob. 47,) Given  $\overline{x-2}^2 - \overline{x}^2 - \overline{x-2}^2 = 88 - x - 2$ , to find the values of  $x$ . This Mr. B. has solved by a quadratic. The 48th and 49th problems, in the same section, are answered in a manner equally pleasing. Again, p. 82, given  $x^4 - 2x^3 + x = 132$ , to find the values of  $x$ . This problem is reduced to a quadratic.

We could point out many other problems that are alike curious; and which, at first sight, seem to defy the practicability of reducing them to a quadratic. However, Mr. B. has generally succeeded, and has served up such an Algebraic repast as will be acceptable to the most refined scientific taste.



# THE QUARTERLY VISITOR.

“DELECTANDO PARITERQUE MONENDO.”

HORACE.

No. V.

MARCH, 1814.

Vol. I.

*To the Editor of the QUARTERLY VISITOR.*

SIR,

As a striking instance of the advantages of industry and perseverance in the augmentation of knowledge and the attainment of science, (in addition to that recorded by ERRATOR, p. 151,) the following authentic Memoir of ABRAHAM FLETCHER, a man of some celebrity, though but a tobacco-pipe-maker, and the son of a person of the same occupation, is submitted to the attention of your readers.

CUMBRIENSIS.

ABRAHAM FLETCHER was born in the year 1714, in Little-Broughton, an obscure village near Cockermouth, in Cumberland.—His father had a small paternal estate; on which, with his trade, he was barely enabled to live, and bring up his family, without being burthensome to their parish. It is not certain that his son Abraham ever went to any school: by some means, however, he learned to read; and, before he had arrived at manhood, he had also learned to write. With these humble attainments to set out with, it does him infinite honour, that at length, by dint of industry alone, he became a man of science, and a man of learning. He was of a thinking inquisitive mind; and having taught himself arithmetic, in preference to any other science, only because he met with a book of arithmetic and no other, for the same reason he applied himself to mathematical investigations. Whatever he attempted, he attempted with all his might, and pursued with unwearied diligence.—In the day-time he was em-

ployed in husbandry, or in *making pipes*; and at night eagerly betook himself to work the theorems, (which word he long used to pronounce *Theōrems*) on which, during the day, he had been intensely ruminating. Often has he sat up all night, delineating diagrams, to the serious grief of his parents; who considered only the apparent unprofitableness of such pursuits, and the certain loss of the lump or two of canal-coal, incurred by his lucubrations.—Hardly ever, even in the subsequent more prosperous period of his life, did he aspire to any thing beyond a rush-light. The parents, contented in their ignorance, felt no ambition to have their son pass through life otherwise than they had done—in the midst of hard work and hard fare. And, as his midnight studies and abstractedness of mind seemed not to them likely to qualify him either to *work more* or *eat less*, they thought it their duty, and for his interest, to discountenance and discourage his passion for *Theōrems*: his books and his slate were consequently hid; and he was doubly tasked with labour.—Though it was this poor man's fate to begin and continue through life his pursuit after knowledge, under almost every possible disadvantage, yet difficulties and discouragements seemed but to increase his ardour. He married at an early age; and his wife, adopting the opinions and maxims of his parents, was no friend to studies which appeared to her little likely to lead to any thing that might help to feed and clothe themselves or their children.—Over his house of one room, there was a kind of *loft*, or boarded floor; which, however, had neither door, window, nor stairs.—Hither, by means of a single rope, which he always drew up after him, he mounted with his book and slate, and here he went through Euclid.

At about the age of thirty, even his wife began to be persuaded that learning, according to *the old saw*, may sometimes be a substitute for *house and land*; and consented to his relinquishing his manual labours, and setting up as a schoolmaster. For several years, he was a teacher of mathematics of considerable reputation; and many respectable young men were his pupils.

Still pursuing knowledge wherever knowledge was to be found, Abraham, (now Mr.) Fletcher, became a botanist as well as a mathematician; but he studied the properties

rather than the classification of plants, and made many experiments to ascertain their medical virtues. Few men, it is believed, made greater proficiency than he did in this department of science; and he was soon qualified to commence doctor as well as schoolmaster. He practised, indeed, chiefly, if not solely, with decoctions, or *diet-drinks*; yet, with these, he either did perform, or got the reputation of performing, many extraordinary cures, and had no small practice.

Like Dryden, and many other men of great abilities and learning, Fletcher put great confidence in the *prognostications of judicial astrology*, and many of his predictions were *wonderfully fulfilled*. In the margin of a book belonging to him, filled with astronomical calculations, an entry was made of the planets' places in the zodiac at the birth of *Abraham Fletcher*, to which the following observations were added:—"This gives, in time, 78 years and 55 days. "Near this period is a bad direction; it brings saturnine "griefs, especially such as proceed from cold, dry, phlegmatic causes; and, *if Saturn be Anretta*, it threateneth "death."

However unaccountable it may seem, the fact is, that Dr. Fletcher died, just when he had reached 78 years, and (not 55 but) 71 days.

Whoever has read the life of Mr. Paschal, as written by his sister Madam Perier, will recollect many particulars in it not unlike something here related of Abraham Fletcher. They were both of them distinguished, in their respective ages and countries, for uncommon knowledge; and the great secret by which they acquired so much knowledge, was, that *they were never idle*. Whatever Fletcher was anxious to know, like Paschal, he applied himself to the careful study of it; and never quitted it, till he found out some satisfactory reason for so doing.

It was much to Mr. Fletcher's credit, that with all his attention to mere intellectual attainments, he was never inattentive to those duties which prudence had annexed to his station in life. He was not only a pattern of industry, but of economy;—two virtues, which have been well called the handmaids of fortune; and hence he was

enabled to leave to his large family not less than 4000*l.*; 3000*l.* of which were of his own earning.—He died on the 1st of January, 1793; aged, as is above stated, nearly 73 years and a quarter.

N. B. Mr. Fletcher published a large mathematical work in 8vo. called *The Universal Measurer*; into which, like the industrious bee, he has collected sweets wherever they could be found, and stored them with unremitting assiduity. It has been characterised as “the largest and best collection of mathematical knowledge, comprised in one volume, that has appeared in the English language; and from which, as a common-place, the mathematicians of the present day are yet borrowing materials.”

## MEMOIR OF MR. WILLIAM SMELLIE,

Concluded from page 107, No. III.

A FEW years after the appearance of the *Domestic Medicine*, the 25th of March, 1765, when he was in his twenty-fifth year, Mr. Smellie entered into co-partnership with Mr. William Auld, Printer, and Mr. Robert Auld, Writer, in Edinburgh.

This transaction was the cause of a circumstance highly creditable to the worthy members of the *Senatus Academicus* of the University of Edinburgh, the late Dr. John Hope, Professor of Botany, and Dr. James Robertson, late Professor of Oriental Languages. As Mr. Smellie began the world without patrimony, and out of his wages paid considerable sums for the knowledge which he acquired at the University; having also contributed largely towards the maintenance of his two sisters, it could not reasonably be expected that he possessed much wealth. However, those worthy characters above mentioned conferred upon him their patronage, and assisted him with the loan of 70*l.* to enable him to complete his arrangements with Messrs. Auld.

During this year (1765,) Mr. S. distinguished himself by a masterly defence of the metaphysical principles of the celebrated Dr. Reid, of Glasgow, author of a new system of Pneumatology, upon which the Monthly Review-



ers had made a severe attack. The letter which he addressed, on this occasion, to the Editors of the Monthly Review, is inserted in Kerr's Memoirs of Smellie; and proves the fallacy which had been used by an anonymous writer, to uphold the long-established and generally-received metaphysical doctrines of the sophists and schoolmen, who had usurped the name of philosophers.

With Messrs. Auld, Mr. S. continued till November, 1771, when a serious dispute arose betwixt him and Mr. W. Auld, respecting a division of their profits, which terminated in a dissolution of partnership.

On the 12th of the same month, Mr. S. entered into partnership with Mr. Balfour; when the learned Lord Kaims kindly became his surety, to the Royal Bank of Scotland, for a considerable sum. Mr. Smellie's intimacy with Lord Kaims, originated in the following incident:—he addressed a letter to his Lordship, containing some strictures on his "Elements of Criticism," the manuscript of which work he had had an opportunity of examining, the publication being printed at the office of Murray and Cochrane. It is to be regretted that these "strictures" have not been preserved, as they were noticed by Lord K. in the following complimentary language to the author of the "strictures:"—"I like your observations; they seem to flow from one who has read with attention and judgment. I shall be glad to see more of your remarks; though I cannot find any necessity for this sort of blind intercourse. (Mr. S. was yet unknown to Lord K. even by name.) You have no reason to be ashamed of your observations; and the author of the "Elements" will be glad of the acquaintance of a gentleman who studies to so good a purpose, a work, that he thought worthy to see the light." Mr. Smellie also wrote a friendly critique on another of his Lordship's publications: "Sketches of the History of Man." This article was inserted in the Edinburgh Magazine, and Review, for May, 1771. The intimacy between Lord K. and Mr. S. existed more than twenty years.

In 1771, a new monthly work was established, entitled the Edinburgh Magazine and Review. Of this miscellany, Mr. Smellie, and Gilbert Stuart, LL. D. were the chief

promoters and conductors. It is to be lamented that this publication, whose pages were enriched by the contributions of a host of Scots literati, amongst whom was the late learned and venerable Dr. Blacklock, was not of long duration : and it is the more grievous, as the cause of the failure arose from the "harsh irritability of temper, and the severe and almost indiscriminate satire," in which Dr. Stuart indulged, when reviewing several valuable publications of the leading characters of the day. One of the number against whom the Doctor poured forth his illiberality and virulence, was the late Lord Monboddo, author of a valuable work, "of the Origin and Progress of Language."

Also, it appears that Lord Kaimes narrowly escaped the ill-treatment of the angry Doctor. The particulars of this transaction are somewhat curious : Dr. Stuart wrote a severe philippic, in the shape of a critique, on the *Elements of Criticism*, which he transmitted to Mr. Smellie for insertion in the *Magazine and Review*. Mr. S. after a careful perusal of this criticism, made some alterations in its contents, which prevented the mis-understanding that probably might have taken place had it appeared in its original form.

Calling at the printing-office on the day of publication, Dr. Stuart inquired after the work. Mr. Smellie replied to the Doctor's interrogatory, by putting into his hands a copy of the *Magazine* ; having read a few introductory sentences of the amended critique, he fell prostrate on the floor, apparently in a fit. On recovering from which, he good-naturedly said, "William, after all, I believe you have done right."

The *Edinburgh Magazine and Review* was discontinued in August, 1776 ; though no one doubted that had the conducting of it been committed to the management of Mr. Smellie, it would have promoted the literary fame of its authors, the emolument of its proprietors, and the entertainment and edification of the public.

In the year 1780, a society was formed in Edinburgh for investigating and collecting the antiquities of Scotland. This institution owed its birth principally to the Earl of Buchan, who invited Mr. S. to the first meeting of the society, which was held at his Lordship's house. In

December following, Mr. Smellie was associated one of the original members, and appointed printer of the journals and transactions.

In 1781, he was chosen keeper and superintendant of the museum of natural history; and, in 1793, on the death of Mr. James Cumyng, who had been secretary of the institution from its establishment, Mr. S. was elected his successor, for which he was admirably adapted. The secretaryship, at Mr. Smellie's decease, was given to his son, Mr. Alexander Smellie, who at present holds it.

The writer has already had occasion to speak of Lord Kaimes. It was owing to the suggestion of this distinguished nobleman that Mr. Smellie, in the year 1774, intended to deliver a series of Lectures on the Philosophy and general Economy of Nature; in which he was to treat on this important subject in a popular manner, without regarding any systematic arrangement or nomenclature. For these Lectures Mr. S. had actually made preparations: the plan of them had the sanction of Dr. Ramsey, the Professor of Natural History, who kindly contributed his advice and assistance; but our printer was diverted from the completion of his purpose, by engaging in the translation of Buffon's Natural History—an employment which consumed all his leisure hours.

In the year 1775, the Chair of Natural History became vacant by the death of the learned and worthy Dr. Ramsey. On this occasion, our printer offered himself a candidate for the professorship, which was in the gift of the Crown. In this attempt, however, he did not succeed, although his pretensions were backed by a very powerful interest, comprehending Sir John Dalrymple, of Causland, Bart. and Thomas Dundas, Esq. (now Lord Dundas,) then Member of Parliament for the city of Edinburgh.—The professorship was bestowed on Dr. John Walker.

Disappointed in his expectations of obtaining the Professor's chair, Mr. Smellie resumed his plan of giving Lectures on Philosophy and Natural History. Accordingly he made the necessary preparation; and in 1780 or 1781, they were ready for delivery. About this period, our learned printer was elected Superintendant of Natural History to the Society of Scots Antiquaries, by which he was requested to deliver his Lectures to them and the

public, in the hall of the society. But owing to the opposition which the new Professor, and the Senatus Academicus, thought proper to raise against the delivery of these Lectures, they were finally abandoned.

Although the Lectures were abandoned, it does not appear that in the plastic hands of our learned typographer they became entirely useless. The active genius of Mr. Smellie had projected the publication of a General System of Natural History. With this work, which he intended to divide into three compartments, treating of the History of the Earth, Animals, and Vegetables in general, his Lectures would have been interwoven; but the inability of our author to find a bookseller willing to treat for the same, on liberal terms, rendered this project also abortive. However, the substance of these Lectures was, eventually, laid before the public;—for out of them he composed his *chef d'œuvre* on the Philosophy of Natural History.

It will be necessary, in this place, to make a few observations concerning the method Mr. Smellie pursued in translating Buffon's voluminous work. The best judges bear testimony of the excellency of this translation; and the Reviewers, those fastidious and frequently capricious arbiters of literary merit, concur in speaking favourably of it. When it made its appearance on our literary stage, it was observed by the critics, that Buffon appeared to more advantage in his new dress, than he had done in the original.

Instead of rendering the work literally, he deliberately read over six or eight pages of the original, making himself perfectly acquainted with the author's ideas, which he afterwards wrote down in English. Thus, a more elegant and luminous translation was produced, than had he pursued the usual method:—but how few are there who possess the requisite endowments for such an undertaking?—a memory the most retentive, a judgment unerring, and a thorough acquaintance with the subject, are essential to this mode of translation. All these qualities Mr. Smellie enjoyed: hence the accuracy and elegance of his production. There is no doubt that our translator was well acquainted with the French language; yet his knowledge of it was the result of his private study: he had not the advantage of a teacher, and was ignorant of the principles of French pronunciation.



When the translation of the work was presented to the Count de Buffon, he expressed himself delighted with its execution. This his letters to Mr. S. testify. Nor did the Count evince his satisfaction by mere compliments. He presented him with the supplementary volumes of his Natural History, remitted him the subscription price of three copies of the translated work, and urged him to undertake a translation of his Natural History of Birds; the latter of which, Mr. S. declined, thinking it was not a work of sufficient interest.

In 1782, the connexion between the learned printer and Mr. Balfour was dissolved; and, on the 14th of September, of that year, he entered into partnership with Mr. W. Creech, an extensively publishing bookseller, the successor of the late Mr. Alexander Kincaid. This connexion terminated on the 31st December, 1789.

On the 1st of January, 1790, Mr. S. commenced business on his own account; when he had the good fortune to once more experience patrician aid. Lord Gardenstone became his friend, and through his interference he obtained a pecuniary accommodation at the banking-house of Sir W. Forbes and Co.

Mr. S. published the first volume of his celebrated work on the Philosophy of Natural History, in 1790. The second volume was left by Mr. Smellie in manuscript, and published by his son, in 1799. The author obtained for the copy-right of the first volume, from Mr. Charles Elliot, bookseller, in Edinburgh, *one thousand guineas*; besides fifty pounds for every subsequent edition, and the employment of printing it—conditions far superior to those which are generally obtained in Edinburgh for the same *quantum* of literary property. But the value of this work is better determined by the approbation which it received from those learned characters—Principal Robertson, Dr. Blair, the Earl of Fife, &c.

In the former part of this narrative, mention has been made of the acquirements of Mr. S. on the subject of Botany.

Again he must be introduced to the notice of our readers, in connexion with that delightful science. In the year 1791 or 92, Dr. John Rotheram, a gentleman of considerable learning, particularly in the various branches of

the Medical Profession and the Mathematics, published a pamphlet, entitled, *The Sexes of the Plants vindicated*, in a letter to Mr. William Smellie, the design of which was to controvert and overturn the doctrines, facts, and arguments, by which the author, in chap. 9. of the 1st volume of the *Philosophy of Natural History*, endeavours to overthrow the Linnæan hypothesis of the sexual generation of vegetables. This controversy was ably maintained on both sides, was conducted with conciliatory and gentlemanly spirit, and was the basis of an intimacy between the two disputants, which the similarity of their pursuits in science and literature, served to render permanent.

Mr. S. likewise enjoyed the friendship and intimacy of the Scottish poet Burns. In the year 1787, their acquaintance commenced, in consequence of the Poems of that celebrated Bard being printed at the office of Mr. S. The social qualities of Mr. Burns are well known. The printer also had a strong relish for sterling wit, and was accounted an excellent punster. With these dispositions, it needs excite no surprize that he was a member of a club, called the *Crochallan Fencibles*, which was composed of many very respectable literary characters, some of whom were, to use the significant expression of Mr. Kerr, "rather choice spirits." Mr. Smellie was introduced to this society by his friend Burns, of whom it is recorded that he frequently became the subject of the printer's raillery and biting wit. This, however, does not appear to have diminished the friendship which subsisted between them. No doubt the poet shot an arrow at the printer occasionally: indeed, it seems to have been a principal design of this club, to promote the conviviality and entertainment of its members, by indulging in lively and sometimes keen sallies on each other. Of Mr. S.'s person and attire, when he became member of the above club, the following description has been given:—"He was about the middle size, and had acquired, from almost constantly stooping at his desk, a rather lounging gait; and, from a long-continued series of difficulties in his affairs, and much disappointment in matters of affectionate moment, he had become careless and slovenly in his dress and appearance; wearing his hair long and bushy, his ordinary black and wide-made clothes ill brushed, and sprinkled with snuff, and his usual old-

fashioned cocked hat for the most part rusty." The following "Fragment" of Burns was an extempore effusion on the first appearance of Smellie at the club:—

—————" To Crochallan came  
 The old cock't hat, the brown surtout the same;  
 His bristling beard just rising in its might,  
 ('Twas four long nights and days to shaving night;)  
 His uncomb'd grizzly locks, wild, staring, thatch'd  
 A head for thought profound and clear unmatch'd;  
 And though his caustic wit was biting rude,  
 His heart was warm, benevolent, and good."

Towards the close of the year 1794, Mr. S. was afflicted with a feebleness in his limbs, and a want of appetite. Respecting the nature of his disorder, there was a contrariety of opinion; and, notwithstanding every medical assistance was obtained, his complaint gained strength, and he expired on the 24th of June, 1795, in the 55th year of his age.

In the number of Mr. Smellie's posthumous publications, we must not omit the following biography:—the lives of Dr. John Gregory, Professor of Medicine in the University of Edinburgh; David Hume, the celebrated Historian; and Dr. Adam Smith, the illustrious Author of the *Wealth of Nations*. These lives were given to the public in 1800, by the son of the author, who published them in one octavo volume, under the title of *Characteristic Lives, &c.* But the labours of Mr. Smellie as a biographer, were not confined to this work. Besides the *Characteristic Lives*, he had projected a "*Biographia Scotica*," and it is a well ascertained fact, that he composed a considerable number of lives for the purpose. Perhaps no man was ever more adapted to such an undertaking: being intimate with the most distinguished literati of his native land—who could doubt his fitness for the intended work? Amongst the lives which he designed to pourtray,—were Doctors Blair, Blacklock, Beattie, Cullen, Robertson,

Besides the publications which have been already enumerated, Mr. Smellie undertook the compilation of the first edition of the *Encyclopædia Britannica*; and composed several original Essays for that valuable work; one

of which, under the head *Æther*, became the subject of a misunderstanding between two celebrated medical professors in the University of Edinburgh, the late Dr. John Gregory, and Dr. William Cullen. The doctrines of the latter, on the nervous system, were roughly assailed by Mr. Smellie, in the above mentioned article; and, though he did not think proper to discover himself at that time, as the author of the offensive paper, it was afterwards ascertained that he was the composer of it. However, in the second and subsequent editions of the *Encyclopædia Britannica*, this Essay appeared in a completely altered and softened shape.

In the foregoing pages, the writer has endeavoured to present his readers with a faithful and accurate portrait of a man whose character stands deservedly high in the estimation of the genuine lovers of philosophy and erudition. It must, indeed, be obvious, from what has been advanced concerning the subject of this narrative, that he was no ordinary man. Of the extent of his acquirements, his writings afford the best evidence; and of his moral worth, the many honourable and unequivocal facts which have been recorded, bear ample testimony. It is not the design of the writer to extend this Biography to an unusual length, by expatiating on the literary and moral qualities of the deceased. His design is to exhibit to his readers a succinct history of a man, who laboured diligently, incessantly, and not ineffectually, to obtain literary renown; whose mind was ardently engaged in exploring the intricacies of science; and who, in connexion with a profession which stands pre-eminent amongst the arts, rendered himself at once its ornament and improver. As a printer how much might we not say in favour of William Smellie! He was conversant with all the mysteries of the typographical art; and his knowledge of and accuracy in it were never disputed. These qualifications readily procured him friends. Public bodies, as well as private individuals, eagerly availed themselves of his professional services. For many years he was printer to the faculty of advocates; and consequently printed all the law theses. Nor were the medical theses untouched by his skilful hand. In the years 1778 and 1779, Mr. S. published a selection from these theses, in two octavo volumes, under the title



of *Thesaurus Medicinæ*; to each of which he affixed a well written Latin preface, composed by himself, containing an account of the nature and objects of the work.

As a philosopher, a naturalist, an antiquarian, and a biographer, how much might not also be adduced in his praise! Sufficient data are, however, now given to enable the readers to judge for themselves in these respects. Posterity will likewise decide; and of its impartiality there can be no doubt. Its verdict is anticipated. The wish of the Scottish bard will be realized: "William Smellie will be recognised as a man who did honour to science and human nature."

It will be naturally supposed that a man, like the author, who used frequently "to look through Nature up to Nature's God," would entertain a proper sense of religion.—What were his particular opinions, it is neither the design nor the inclination of the present writer to inquire. However, that his readers may not be left entirely in the dark on this subject, the following passage is cited from Mr. Kerr's narration; and with this quotation the life of Mr. S. must be concluded: "Like many other learned men, his opinions in religion and philosophy have occasionally been misrepresented by bigots. He was fully convinced of the existence of a Supreme Being; and this, perhaps, was the only subject on which his usual serenity was ever ruffled, as he had no patience with any one who ventured to argue against the being of a God. He never expressed any doubts or dread respecting his situation in a future life, of which he was thoroughly assured; yet used sometimes to remark, and strongly too, That he wished to God there had never been such a word pronounced as *annihilation*, for if he had any dread at all, it lay there."

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## ON THE GENERAL ADVANTAGES OF ANATOMICAL KNOWLEDGE.

Continued from page 166, No. IV.

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HAVING done its office, it is useless; nay it is an inconvenience not unpainful. Mark the care of the Creator! A waste-pipe is provided, a tube is sunk through solid rock,

and the superfluous water being conveyed to the nose, the inconvenience is felt no more. The masticating organs are to all intents and purposes a mill. The lower jaw, turning round the surface of the upper, as effectually crushes the matters that interpose, as the upper mill-stone grinds the corn that falls between it and the lower. While our attention is busied with the mill, an excellent contrivance to secure the proper action of the mill-stone, *i. e.* the lower jaw, will be detected. Now the muscles, which are destined to depress the jaw, are attached to two moving points; the base of the jaw, and the top of the wind-pipe (os hyoides), so that on contraction, both would move, and both ineffectively; nay, it may be fairly questioned whether the descent of the jaw could be effected, did no especial provision intervene. The mill-stone would be rendered useless. To remedy so great an evil, to secure the effective motion of the jaw, a set of cord-like muscles pass from the larynx, on which the os hyoides rests, and forms a part of it, to the shoulders and the breast; and these as effectually fix the larynx, as the strings of a tent ensure the steadiness of its pole. It obviously follows that the muscles, intended for the depression of the jaw, now can exert their influence. From the larynx the transition to the chest is easy, and this in structure and in function is like a pair of common bellows. The walls of the chest answer to the walls of the bellows, the midriff to the leather, and the wind-pipe to the nozzle. When the wood-work of the bellows is elevated, and the leather on the stretch, a vacuum is produced, and the air rushes in. In like manner, when we elevate the ribs, and the midriff is expanded, a sort of vacuum is produced, and inspiration is completed. When the walls of the bellows are approximated, and the leather rendered flaccid, the air escapes from the nozzle. Expiration from the chest is produced in a manner perfectly analogous. The ribs descend, and the diaphragm collapses, and the air within the chest rushes through the wind-pipe. The resemblance of the joints of the knee and ankle, the elbow and the wrist, to ordinary hinges, need scarcely be adduced: they are simple to be sure, but this is perhaps their greatest merit. There is one contrivance in the elbow we cannot silently pass over: The fore-arm admits of great flexion forward upon the arm; were the

same flexion allowed backward, the lever (biceps flexor cubiti), which bends the fore-arm in the first direction, must have been made much longer ; and what it gained in length, it would lose in power. If the fingers now describe a semicircle, on the supposition of a backward flexion, they would have drawn a circle ; and the addition of strength, and, therefore, bulk of the biceps, would have been incalculably increased ; and the structure of the arm thrown out of all proportion with the other members. Besides, no earthly use could have arisen from such a backward motion. To prevent it, a check is affixed to the back part of the hinge, and this (œlecranon) as effectually impedes the rotation backward, as a stone placed under the fore-wheel of a waggon, stops the progress of the vehicle.—Of such evidence Anatomy is framed ; that it is conclusive, it were almost superfluous to remark : each proof exhibits contrivance and design ; no imperfection can possibly be detected, and each instrument, whether we take the telescope, the mill, or the bellows, is a creation as well as a combination. Anatomy, in short, unfolds the being of a God. We would not be supposed to restrict Anatomy to those, whom ignorance has left virtual Atheists. No, we would recommend it to the pious, as a study, that of all others is most calculated to exalt their piety, and kindle their devotions. We are averse to that stupid admiration, which is not the growth of knowledge ; that blind and rapturous burst of feeling that is often witnessed, but which is certainly more animal than human ; yet are we not the advocates of that cold philosophy, which would extinguish those generous emotions, that an acquaintance with the many contrivances, which the creator has destined for our comfort, must constantly awaken. Who, when he sees how well adapted the food we desire is to the mill, which has to grind it and fit it for digestion ; and the power of the stomach and its appendages, to convert the masticated mass, however diversely compounded, into one common fluid, which is designed to keep the whole machine in motion ; when he beholds many tubes provided, nay eager to imbibe it and convey it to the lungs in order to be aerated ; when he finds that it there derives the principle of life, which as it were amalgamated with this fluid, is conducted by canals

throughout the body, some of which convey it to the limbs, to keep them in repair; others urge it onwards to the brain, the organ of sensation, where a subtle matter is extracted from it, and sent by numerous conductors to frame the senses, the portals of the soul; convert the otherwise inactive limbs into the servants of the mind; and also give their proper powers to the stomach, the lacteals, and the lungs, the assimilative organs, which we first mentioned; when he sees in short, a circle of contrivances within himself, all destined to connect him with the external world, and make him indeed the Lord of the Creation, will not exclaim in the words of the Psalmist: "O LORD, I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well." It is told of Galen, that when he had contemplated the structure of the hand and foot, and their adaptation to their several functions, he broke out into the following sublime apostrophe, which has been much admired, and in which he has pointed out the true worship of the Deity: "In explaining these things, I esteem myself as composing a solemn Hymn to the Author of our bodily frame, and in this I think there is more true piety, than in sacrificing to him hecatombs of oxen, or burnt-offerings of the most costly perfumes; for I first endeavour to know himself, and afterwards to shew him to others, to inform them how great is his wisdom, his virtue, his goodness!"



### ON HONOUR.

*Verum decus in virtute positum est.*

PERHAPS there is not any subject on which there is a greater variety of opinions, or so many acceptations of the word, as that of HONOUR. It is thought by some to consist in the retaliation of injuries; hence it may reasonably be asserted, that a person who sacrifices his life in this manner, dies a laudable and honourable death. But, alas! this is an erroneous notion, and the principle is fraught with depravity. For he who would die an honourable death, must live an honourable life. And, *In humanum verbum est ultio.*



Again, it is thought by others to consist in riches or wealth; consequently the rich man must be honourable. It is true some men, possessing considerable wealth, are virtuous and humane; but, on the contrary, others almost monsters in wickedness, bask under the smiles of fortune. In these cases, however, the HONOUR cannot arise from the possession of riches, but from other causes greatly dissimilar.

There can be no true HONOUR unless it proceed from right principles, nor can it be availing, unless its intentions be pure; therefore we may assert, that to retaliate an injury in the above manner, is brutal and wicked.

That opinion of HONOUR which is said to consist in riches, is equally erroneous:—for HONOUR is not attached to riches, nor indeed to any sublunary thing:—its origin is divine, and its sources emanate from the copious streams of benevolence and charity; it is, as a celebrated writer observes, “virtue adorned with every decoration that can make it amiable and useful in society.” It is the true foundation of mutual faith and credit, and the real intercourse by which the business of life is transacted with safety and pleasure. It is of universal extent, and can be confined to no particular station in life, because it is every man’s security, and every man’s interest.

As the falling snow protects the tender herbs of the field from the icy hand of winter, so does virtue preserve inexperienced youth from the temptations of vice—thus does she sweeten, for man, the bitter cup of adversity, and smooth the iron hand of death. Such then is true honour;—such are its purposes and intentions. It was this virtue that influenced the admirable actions of Socrates; that guided his counsels, and directed his advice; that induced him to forgive his most bitter and cruel enemies, and enabled him to meet a death undeserved and severe, with becoming fortitude and composure.

In the pages of history have been recorded the actions of warriors who have determined the fate of nations; and whose names have filled the earth with fear and terror; but if we trace them from preceding ages, we shall only consider their actions as a register of barbarous times.

The true road to HONOUR lies through acts of piety towards our Maker, and benevolence and charity towards our fellow-creatures. Therefore, let us endeavour to obtain and deserve true HONOUR, for this will stand the test of ages, firmly against every attack; and, conscious of our existence, we shall be happy in ourselves; and, by contributing all that is in our power towards the happiness of others, we shall most effectually answer the ends of our Creation, be an HONOUR to human nature, and a pattern to mankind.

*Grammar-School, Hull.*

JUVENIS.

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MR. EDITOR,

IN our parish are several *jesuitical* people, who obtain the means of subsistence at the expense of their credulous neighbours; and others who are continually encouraging their vile quackery by applying for receipts and spells.—These impostors, Sir, are neither *wizards* nor *witches*; but persons who pretend to be endowed with a certain secret art which enables them to prevent or counteract most of the common calamities of life; these they aver are all inflicted upon them by an ungracious witch, whom they have, in some part of their lives, offended. And no sooner is a burglary or theft of any description perpetrated, than application is made to one of these artful people for information respecting the robbery.

A piece of transparent glass, which many of them possess (for this purpose), is prepared with a few words by the conjuror, called a charge to the glass, to be faithful and true, and exhibit to the trembling applicant the likeness of the thief or thieves concerned in the robbery. This enchanted glass, I am told, has not the power of communicating the names, or places of abode of the depredators; consequently, innocence is not unfrequently suspected, and the characters of many worthy families suffer through the equivocal insinuations of those jugglers: nothing being definitively asserted, they are left in mysterious ambiguity.

The most ridiculous receipts are given to prevent irregularities amongst cattle, which, they assert, are more under the influence of witches than other creatures; and

that a peeled stick will prevent the untimely calving of cows. Sometimes a charm is prepared, that is, a slip of paper or parchment, scrawled with some *jargon*, which must be buried in a part of the premises, with a strict injunction not to shew it to any person whatever, for an exposure would utterly destroy the enchantment; so the secret is kept, and the experiment tried.

One of these jugglers, a few weeks ago, persuaded two old women in his neighbourhood, that they and their cattle were suffering severely by witchcraft; they were fully convinced of the fact by a particular appearance at the roots of the plants in their garden; at certain times the milk would produce no butter; this is considered a sure indication of cattle being so much under the power of witchcraft that nothing but blood will counteract it. It is a fact, Mr. Editor, that these two deluded creatures were actually let blood, the cattle underwent the same operation; the blood of the old women was mixed with that of the cattle, and boiled on a fire, whilst the bewitched creatures stood in a circle, the women almost petrified with fear, when one of them hearing a strange noise, which some wanton boys were making on the outside of the building, spoke, and broke the enchantment. Marvel not when I inform you, that this juggler persuaded them to repeat the operation, and a surgeon was actually solicited to drain them of their blood a second time.

Perhaps, Sir, you and most of your readers will lament with me that such nonsense, such folly, and fraud, should still have advocates, and gain credulity in this land of religion and philosophy, after the discouragement given to all suspicion of witchcraft, and the repeal of the statutes against that crime.

A renowned writer says, that the belief in witchcraft, on the continent, is evidently on the decline, and, notwithstanding the exertions of the celebrated LAVATER, &c. he hopes that, in a short time, posterity will wonder at the credulity of their ancestors. But this I fear will not take place till many generations, yet unborn, will be mouldered in the dust—till mankind be more conversant with that philosophy, which, as COTES observes, is the firmest bulwark against atheism; it teaches man not to adopt without discussion, and to despise the silly equivocal predictions

of a pretended MOORE; who, had he been really enabled to predict future events, would undoubtedly have foretold the present grievous frost; whereby the indigent and laborious parts of the community might have been empowered to provide against so severe a calamity. But, as the solid KEIL affirms, there is no man so well skilled in *Meteorology*, as to be able certainly to foretel what will be the state and condition of our atmosphere for the next day, though it reaches but a few miles from us: we are unable to judge whether we shall have fine weather or foul, calm or stormy, or even so much as to foresee from what point the wind will blow. Nor is this any wonder, since the causes whence those effects arise are unsearchable.

VIRIDE LIGNUM.

*Drake-street, Rochdale, January 14, 1814.*

### ON VOLUPTUOUS EATING.

THERE was nothing formerly more contemptible in Britain, than a professed Epicure; but now Eating is become a science; and, what is yet more extraordinary, a reputable science.—Numerous volumes might be written on the mysteries of the table, and the several arts of disguising food.

Many, at this time, place all their happiness in living after this manner, and are weak enough to say, they cannot live without it. But without what? Without that which a wise man would scorn, and a good man detest; without the happiness of a sow, a creature placed in the lowest rank of beasts, for being naturally what these men make themselves—gluttonous and insatiable.

To what end is all this waste; but to destroy those appetites they wish to gratify.

That “hunger is the best sauce,” is a proverb as true as it is common. In Ulric Hutton’s book, on the Virtues of Guaiacum, there is a singular story on this subject.—The relations of a very rich German ecclesiastic taking him to drink medicinal waters for the recovery of his health, were passing by the house of a famous Quack, when he enquired what was the Reverend Gentleman’s distemper. They told him a total debility, with loss of



appetite, and that his senses were impaired. The Empiric, after viewing his enormous chin, and comparing it with a no less enormous paunch, easily guessed the cause of his distemper; and agreed, for a certain sum, to conduct him home, on a day fixed, perfectly cured. Upon this the Priest was put into his hands, who treated him in the following manner: He furnished him every day with half a pound of excellent dry biscuit; to moisten which he allowed him three pints of very good spring water; he suffered him to sleep but a few hours in twenty-four; and when he had brought him within the just proportion of a man, he obliged him to ring a bell, or work in the garden with a rolling stone, an hour before breakfast, and at four in the afternoon.—At the stated day he produced him in so sound a state of health that his friends, who at first scarcely knew him, paid the money with many thanks; and, if the good Canon recovered his wits with his health, no doubt he was as well pleased as any of his relations.

Nice eating destroys the health, be it ever so moderate; for the stomach (as every man's experience must inform him) finds greater difficulty in digesting rich dishes than meats plainly dressed. To a sound man sauces are needless; to one who is diseased they nourish not him, but his distemper, and the intemperance of his taste betrays him into the hands of death, which could not otherwise have mastered his constitution. The famous Lewis Cornaro brought himself into a miserable condition, while young, by indulging his appetite: yet when he had once taken a resolution of restraining it, nature effected that which medicine could not; it restored him to perfect health of body and serenity of mind; both of which he enjoyed to an extremely old age.

I am no advocate for penurious living; hospitality is an ancient virtue, and was never practiced any where more than in Britain; but hospitality is destroyed by nice eating. Twenty legs of mutton would have made a marriage feast for our ancestors;—they are now mangled to furnish one dish, and that but a small one: should this be called luxury, or madness? A man's table ought to be proportioned to his estate; but it is the singular good qualities of modern eating to suit no estate, and to agree with no stomach. If vanity, and the desire to appear

men of taste, be (as I suspect it is) one of the chief motives of this profusion in victuals, let me entreat them to consider that whatever they may be told by their guests, yet history hath recorded with ignominy the names of those who have valued themselves for their nice eating, or lavished estates to support the excesses of their table.

Lucullus, one of the greatest of the Romans, a man who had endeared himself to his country by many glorious actions, and whose virtues will ever make him remembered, rendered himself contemptible while living, and hath tarnished that glory which would have attended his memory when dead, by affecting to be the nicest man of his time. Plutarch has given us such an instance of his taste as may serve to show that though we may be fools in the same way, yet few of us can hope to be such expensive fools as he.

Tullius and Pompey met him one afternoon in the forum, and that they might see whether what the world reported of him were true or not, invited themselves to supper, on condition that he would provide nothing extraordinary for them; to this he yielded, provided they would give him leave to tell his servant in what room he would sup, which was also, on their side, agreed to.—Lucullus then called to his slave: go home, tell my servants I sup in the Apollo.—When the hour came they went, and were entertained in a manner superior to all report.—When this mystery was revealed, it appeared that Lucullus had given a name to every dining room in his house, and appointed bills of fare for each of them, so that signifying only where he intended to sup was instruction sufficient for his stewards and cooks: the Apollo was the chief room, and the appointment for a supper there was five thousand crowns.

One Apicius, a celebrated dainty eater, that he might enjoy all things in style, set apart ninety millions of sesterces for the use of the kitchen; but this immense sum being in a great measure wasted, and large demands coming upon him, he was compelled to examine his affairs; and, finding that there was little more than eighty thousand pounds left, he was so alarmed at the apprehension of not eating so daintily as he had been wont, that he poisoned himself.

It is evident, from reason and experience, that the practice of luxurious living tends to an extravagant consumption of time, health, and money.—It is so far from bespeaking the gentleman, that it proves man to be a slave, and exposes him to a multitude of inconveniences which could otherwise never affect him.

*Guisbro.*

J. Y.

### THE VISITOR, No. III.

*Quod præclarum est, idem arduum est.—Cic.*

To offer an excuse for the interruption of my periodic visit would be uninteresting to my readers, and unprofitable to myself: it would only be to detail some of those evils to which human nature is subject, and which can neither be prevented by foresight, nor averted by precaution. But so rich is every event of life in moral or in example, that even the fact of my temporary absence may furnish valuable matter for declamation on the necessity of providential care, and the uncertainty of enjoyment.

These are subjects which every one knows, feels, and disregards; stale facts which have ceased to affect the mind, and no longer influence the conduct. Their frequency of recurrence, and their continuity of representation, destroy the elasticity of the mind, which gives impulse to virtue and bias to reflection, as the repetition of scenes of affliction and misery hardens our faculties and blunts our sensibility.

On these topics declamation would be as idle as it has hitherto been fruitless. The child of folly or misfortune would assent to the often-told truths with a sigh of regret or of anguish, and again flutter in the breeze of dissipation, or seek renovated means to encounter fresh miseries. Whence this infatuation arises is a curious subject of speculation, and, could its discussion lead to any principle of emendation, it would not be less useful than curious.

To hope for its eradication would be to hope that all men may be equally wise and virtuous—a hope which every day's experience proves to be as romantic as it is fallacious. The keen, the gentle satires of our first Essayists released many from the fetters of vice; and the beautiful lessons of

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our divine Moralists have retained many in the flowery paths of piety and peace. But the lenient hand of time has laid his levelling finger upon their labours, and conspired, with fashion, to break the point of application and avert the shaft of censure from its first direction.

Addison, says the world, was a sweet writer, and Johnson a strong one ; yet the purpose for which they wrote is neglected and forgotten. Thus it is seen that to improve this state of society, by general applications, is beyond the power of ingenuity and talent. Censure must have a particular object in its aim to attack with effect ; and the persuasions of morality must be directed against individual vices, or they are written in vain.

For me to attempt to rival the cutting humour of the one, or the elegant persuasions of the other, would be as conceited as useless. However, I will endeavour to overturn the works of folly by the artillery of ridicule, and wear down the mountain of dissipation by the irrigation of satire.

Amongst the reproofs and admonitions of many of our moral writers, I have often been amused with their fears and diverted with their apprehensions. One predicts the fall of the state from its augmented luxuries, whilst another prophesies a more dreadful fate from the increase of its sins and corruptions. Such speculations, I frankly confess, are beyond the conception of my reason ; and to one who thinks the present race of men proportionately as good as at any anterior period of our history, and who can deduce neither decline nor ruin, from the more general diffusion of indulgence amongst the people, it appears their conclusions are neither fair nor warrantable. Their reasoning has ever been as useless as their specifics for the universal amendment of mankind have been chimerical.

In every nation, amongst all people, there has been an exuberance of conceit, which has led the public minds by impulse, or design, through the range of those extravagancies so fatal to the prosperity by which it is produced. History, I confess, has furnished some examples of its general influence in the democracies of the ancients ; and the fate of a contemporary nation may be a fruitful subject of speculation—in a kingdom without a national



religion, and with scarcely any other; without the means of enforcing the laws necessary for its own existence; without order, and without rank;—destitute of national honour, morality, and virtue. The seeds of dissolution may be rooted—may have sprung above the ground, and their growth may be easily determined in effect, if not in duration.

In our own society the results of popular evils will ever be confined in the fall of unthinking individuals, and the immediate dependencies on their success. Did the shouts of the multitude elect or refuse an English Coriolanus, or did the public faith droop with the fall of the richest of her merchants, doubts and apprehensions might embitter our days, and confirm the suspicions of the fearful.

Whilst virtue is esteemed by the good, and merit rewarded by the generous in a government like this of the English, we must look with a more penetrative eye to discover the germ of dissolution, or even the soil by which it will be produced.

Though the regulations of our community are in no danger from the weeds of the public mind, yet scarcely a domestic arrangement is left unchoaked by their growth, and luxury; for that man is always seen to be the foremost in folly, who is the least regardful of the duties he owes his family and his country. Not the prescribed duties which are constituted by the legislature, and enforced by their authorities; but those almost nameless observations of peace and good neighbourhood, which are dictated by common sense, and required for common convenience. Concerning this breach of tacit faith, so essential to the well-being of family happiness, I have received many complaints and desires of remonstrance. A merchant informs me that his son is often following the hounds when he should be walking the 'Change. A lady regrets that her husband is ashamed to enter the street in his apron, lest strangers should suspect him to be a shopkeeper. Whilst another sufferer laments that his wife spends all the profit of their lodging-house in purchasing visiting ornaments for the decoration of her person.

To appear what we are not, seems to be the leading infatuation of weakness and ignorance. The station to

which we are allotted in life, necessarily confines us to a circle of friends and acquaintance; and they who wish to escape its pale by the fallaciousness of its appearance, deserve as much pity as they gain contempt; it is a correct deduction from false principles, which only proves a mind naturally strong or active, combined with a judgment weak and listless, through idleness and inattention. To this source may be traced the grand errors of life; but, the fetters of ignorance are too closely riveted for many to escape her manacles, and pleasure too easily purchased for others to pass even a fancied enjoyment; whilst feeling retains her power over the imagination, and desire can influence the passions. Were there a positive eminence to attain, the appearance of which could confer either the splendour of goodness, or the dignity of virtue, it would, at least, be a harmless, if not a laudable pride, to bear its assumption. But whilst mankind are satisfied with the relative grandeur and supposed eminence of a street, or a neighbourhood, it is ridiculous to observe the importance attached to a borrowed costume and the affectation of genteel manners—desires which can neither give rank to the individual, nor exalt his character.

To this assumption may be traced a great part of the misfortunes and miseries, which form the usual complaints against fate, and murmurs against providence. Still it is amusing to observe, through the gradation of ranks, the absurdity of those assumed stations, which satisfy the little pride and vain conceits of the aspirants, from the pride of a little Miss, with yellow shoes and glass trinkets, to the more designing paraphernalia with which her *Mamma* covers her ambition and designs.

To particularize the many species of surreptitious pride, would be tedious and unnecessary; but, as this failing is a subject upon which my correspondents seem inclined to dwell with a morbid satisfaction, I shall, from time to time, be obliged by the further communications of my friends. I must, however, caution two of my correspondents, in particular, that I can never give point to malice, nor direction to revenge.

To the young female, who sorrows for the meanders of her lover, I would give consolation for her loss, where it is most to be found—in the remonstrance of reason, and

the correctness of virtue. For, surely that man must cease to be an object of attention, when he forfeits the recommendations of manly conduct, and the opinion of the good; and tramples upon the order and decorum of the community, with as little compunction as he barter for the praise of the vicious, the worth of a valuable reputation.

Miss G—, of Leeds, may be assured that her brother shall not make my visit a cause of alarm and terror; if the young gentleman should divulge the secrets so imprudently committed to his keeping, they shall only be used to his own discredit. Did not the vain youth think that the possession of another's difficulties raised him in importance, and, in consequence, he would endeavour to abate her fears and assuage her sufferings,—he would lead her mind to peace, and composure; and guide, and counsel her future path. But alas! this conceit of little minds, is ever running counter to our duties and affections, and would carry its object over all the moral virtues, to attain an ephemeral reputation, without examining its basis, or regarding its tendency. It is, indeed, almost beyond the power of deduction to discover the source of that obliquity of mind, which is busy to attain a character, at once exposed to the malevolence of slander, to the misrepresentation of envy, and to the scourge of censure.

He, who is guided by no other motive than the mere conceit of fictitious reputation, opens to himself a walk only fertile in disappointment and misery; he perverts the better principles of the heart, which spur men on to laudable ambition, in the esteem of their fellows, and the love of the Almighty. He wilfully blinds his intellects to the beauties of a right conduct, and follows the fears of vice in the perverseness of his ignorance. He indulges a hypocritical passion, which drags him from temptation to temptation, to climb a hazardous steep, which he imagines will lead him to distinction and honour; until, having exposed himself to the malice of men, more designing and more successful, he is forced from the fancied eminence, to fall with derision, shame, and contempt. Not thus our virtues—they are immortal: they are modest, silent, and retired; peace is their recompence on earth, and an eternity of joy, when this weak flame of life is consumed.

That reputation is a good, no man who values it, will venture to deny; for even the stoics, who disdain to court the effulgence of glory, or the undulations of fame, did not contemn the esteem and reputation of the virtuous. But this reputation, like the desires of that unbending sect, should be confined to honest deserts, and their estimation by the judicious: "We read in a fabulous history," observes Dr. Jortin, in his dissertation on the love of Reputation, "of heroes, and favourites of the Gods; who, though they could not be preserved from death, were transformed into flowers, which, annually reviving and blooming, enjoyed a kind of immortality.—A poetical image of the honours paid in civilized countries to public benefactors, by stated commemorations." This beautiful image has often led me to reflect upon the love and the deserts of praise, and to follow the public taste of nations, from the gymnasium of Greece to the boxing schools of my own country; and to contrast the exalted notions of the defenders of Thermopylæ with the coolness and bravery of our modern warriors; and finding at every period, and in every country, that human nature has acknowledged the same principles, and been subject to the same depravities, and the same virtues, I am led to think that the public exercises of the ancients, however manifest to national utility, and however calculated to exhibit their minds and bodies in the noble representations of strength and activity, are, nevertheless, improper reasons to infer that they were free from the puerile vanities and childish conceits which hurry the inhabitants of this island into a desire of fictitious fame and undeserved reputation. Again, I would infer, that there exists neither physical disability, nor moral incapacity, why fame and reputation should, at this time, be either abandoned in despair, or viewed with despondency; and that it requires but the springs of our nobler feelings to be pressed by our active virtues, to animate the machine with praiseworthy desires, and laudable designs.

Were man not a rational creature, the powers, faculties, and energies of the mind, are created to mislead, as often as desire shall be at issue with the arguments of providence; and did not this conscious power of the mind, receive conformation from every deduction



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of reason, from every truth in philosophy, and from every dictate of morality, the impulse of passion, and the cravings of appetite, might claim equal truth in their direction, and power in their adjustment: but neither sophistry, nor disbelief, can avail against the immutability of truth, and the deductions of reason; which, with a powerful and awful voice, has proclaimed through the vast abyss of time, that he only enjoys a reputable name, whose conduct through life has been guided by truth, and whose desires have been regulated by the divine influence of reason and religion.

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MR. EDITOR,

SOME men, though possessing a general knowledge of public affairs, yet when such subjects come before them as will admit of a difference of opinion, for want of due attention, or something less pardonable, suffer themselves to be governed by the persuasion, that no good thing, or every good thing, can come out of Nazareth: hence a knowledge of its source is the criterion by which they judge; and, should any one have sufficient candour to enable him to divest himself of party prejudice, and enter into an inquiry after truth, purely for the sake of it, by taking a view of the subject from an intermedial situation, he no sooner lays the result of his researches before the public, than the people alluded to above, attend eagerly to his investigation, though not for the purpose of giving it a candid perusal, but merely to see to which side he inclines. Should his sentiments not be in unison with their pre-conceived notions, they, regardless of their own safety, immediately commence an attack on their supposed opponent; and, not unfrequently, with so much more haste than judgment, that they do not bring one argument to bear on the subject.

With how much propriety these remarks will apply to the cause of *Amicus and others v. Lex*, will be best seen by stating the question in its legitimate form, and then leave it to the public to contrast the evidence and arguments that have been adduced. The question is not, (as is supposed by *Amicus & Co.*) Whether is a golden guinea

or a note the more valuable ; neither do the losses sustained by individuals who hold the notes of insolvent bankers form any part of it ; but, Whether is our paper currency less valuable now than when it was first issued ; or, in other words, is our paper currency depreciated ; or how shall we account for the difference between the value of a guinea (as gold,) and a note, which, when first issued, was only *one shilling*, and, at the present time, *six or seven* : has gold risen, paper fallen, or has the separation been mutual ? To an imperfect knowledge of the question may be attributed a misapplication of their arguments ; and this is the more extraordinary, as, it appears, they had not any other book in the society at the time paper currency was discussed.

The people of Market Weighton seem to understand what they read, as well as they formerly understood what others sung ; as will appear from the following anecdote : Some years ago, at a musical performance there, *Mrs. Shipley* and her *daughter* were appointed to sing a duet ; but, in consequence of the indisposition of the latter, *Mrs. Shipley* sung it alone, to the satisfaction of the audience ! To use her own words, she both asked the questions and gave the answers.

As the possibility of the failure of a bank has existed longer than small notes have been in use, it is impossible to prove, from that circumstance, even by the aid of logical multiplication, that our paper currency is less valuable than when first issued.

If, as it is contended, our paper currency was depreciated, its effects would only operate on, what is properly termed, income ; and, was I inclined to meet them on their own ground, I would oppose the expanding influence of multiplication by the contracting power of division, and the loss which has been occasioned by the notes of insolvent bankers, (since the time they were taken up with guineas) I would divide, by the collective income of the people, within the range of their circulation, during the same period ; and, I am inclined to believe, the result would shew that depreciation of this kind would not amount to more than the fraction of a farthing in the pound ; and, judging from the past, what we may expect in future, we need not be under any serious apprehension on the score of *uncertainty*.

I have long retained, and am likely still to retain, their solid conclusion, viz. *that a golden guinea is better than a bit of paper*; but such is the importance attached to *bits of paper* (the stability of which I have been the advocate) that the title-deeds of estates, or *bits of parchment*, have been deposited before they could be taken away, and kept as hostages till they were redeemed by them or the same kind of *bits of paper*.  
 Your's, LEX.

### TRANSLATION.

#### NAPOLEON FLYING FROM HIS ARMY.

MY friends, the glorious battle's won!  
 And greater feats had yet been done:  
 New triumphs would have grac'd my name,  
 And rais'd me on the list of fame,  
 Had not, O citizens! your zeal,  
 Recall'd me for my country's weal.  
 Your mandate quickly I obey'd,  
 And due obedience humbly paid.  
 O Nap! are these the feats you've done:  
 Inglorious tyrant, thus go on;  
 Since those repulses from the field,  
 To You immortal honors yield.  
 In great escapes your triumphs lie,  
 Your motto's "to deceive and fly."

Grammar-School, Hull.

JUVENIS.

Also, from *Clericus*, and *Mr. Yorke*, we received translations, which we are sorry our limits will not allow us to insert.

### Answers to Queries.

(19) Answered by Messrs. HINE and WINWARD.

WHERE lax conversation is tolerated, these terms are usually acknowledged as identical in signification; but amongst mathematicians there is, or ought to be, a material distinction. *Oval*, as its derivation indicates, is an egg-like figure; and has never submitted to the geometer: Man deals in *particulars*, and Nature in *generals*.

The word *ellipsis*, in its general sense, signifies *a defect*; and, in the present inquiry, is applied to a *defective circle*; (though this term is not logical) and, contrary to an *oval*, is possessed of *unchangeable* properties.

*The same, by S. Y. Manchester.*

AN *ellipsis* is a perfect curve returning into itself, and produced from the section of a cone, by a plane cutting both its sides; but not parallel to the base. An *oval* is an imperfect curve, and differs considerably from an *ellipsis*, being narrower at one end than the other: for instance, an egg cut in two, longitudinally, will form an *oval*, but not an *ellipsis*. And, although the terms *ellipsis* and *oval* are generally confounded; yet I do not consider them synonymous.

*The same, by Mr. WATERLAND, Thealby.*

THE term *oval* is evidently derived from *ovum* (an egg), or *ovalis* (belonging to an egg,), and is consequently an irregular figure, broader at one end than the other; whereas the *ellipsis* is equally broad at each end: hence, I conclude, they are not synonymous terms.

(20) *Answered by Mr. G. LENG, Hull.*

ALL astronomers agree, that the moon is a dark, opaque, and spherical body, and shines but with the light she receives from the sun; whence that half only which is turned towards the sun can at any time be illuminated; the other half remaining in its native darkness.

As the moon illumines the earth with a light reflected from the sun; so the moon is illumined by the earth, which reflects the sun's rays to the moon, and that much more abundantly than it receives from her.

The surface of the earth is above 13 times greater than the surface of the moon; therefore, if the reflecting power of each body be alike, the earth must reflect 13 times more light to the moon than it receives from her. Thus, when the earth is betwixt the sun and moon, the moon is full, and reflects the most light; likewise, when the moon is betwixt the sun and the earth, the earth is full to the moon, and reflects its light to the moon's dark side, which causes her to be visible to the inhabitants of the earth.



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*The same, by Messrs. HINE and WINWARD.*

As the moon is an opaque body, this assertion appears paradoxical; but when we consider the luminous appearance of the earth, to an inhabitant on the dark side of our *fair* attendant during her conjunction, we may reasonably imagine the reflection of this light causes the phenomenon.

*The same, by Mr. NESBIT, Farnley.*

I think we are enabled to discern the moon when she is betwixt us and the sun, by reason of part of the sun's rays passing by the moon, as tangents.

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(21) *Answered by Mr. GREY, Hornsea.*

IF our SAVIOUR was crucified, as we are informed, on the day the Jews eat the passover, it is an impossibility that the darkness at the crucifixion could be occasioned by an eclipse of the sun; for the passover was kept only at the time of full moon, when her shadow could not possibly fall on the earth: besides, the darkness in a total eclipse continues in no place longer than four minutes; whereas that of the crucifixion lasted three hours, which sufficiently proves it to have been supernatural.

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*The same, by Messrs. HINE and WINWARD.*

THE superstitious (always advocates for supernatural interference, and generally the most dogmatical and illiterate), attribute a thousand explicable effects to this agency, which the man of science calmly awaits; because his intimacy with nature predicts them. The atheist denies Omnipotence, and deduces his conclusions from confined speculations: we need not wonder, therefore, to see all these precipitated into error and temerity.

We are assured from the authority of astronomers, that an eclipse of the sun *did* occur at the crucifixion of our SAVIOUR: we also know, from the same sources, that no total obscuration of that luminary occupies more than five minutes. But the darkness mentioned by the sacred writers continued three hours; hence, we are under the necessity of affirming, that an eclipse *could not produce* this darkness. Some say an earthquake was the cause; and this, as we have no specific duration, might produce

any effect according to its continuance: the collision of falling houses, with the pulverization of earth, rocks, &c. might load the atmosphere with opaque particles. We are not informed what was the cause; conjecture may, therefore, readily run into error. However, the ALMIGHTY might as easily arrest the motion of the solar system as convulse any particular portion of his works.

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*The same, by Mr. NESBIT, Farnley.*

Mr. FERGUSON, in his *Astronomy*, pages 375, &c. says more on this subject than I have met with in any other author. He proves that the 4746th year of the *Julian* period was the year in which CHRIST was crucified; and also that no total eclipse of the sun could possibly happen at Jerusalem, in a natural way, in that year; hence, he concludes, that the darkness which took place, at our SAVIOUR'S *crucifixion*, was totally supernatural.

We regret that want of room prevents the appearance of *Messrs. Cavill and Waterland's* answers to this query.

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(22) *Answered by Mr. HINE.*

THE perusal of this brought instantly to my recollection a prudent matron, of loquacious memory, who, to a number of highly enviable endowments, added that of *romancing*. Her catalogue of wonders she displayed as often as an audience was procured; and I, in my "boyish days," have frequently had the pleasure of listening, provided I did so with becoming length and gravity of countenance, to a story of a traveller.

This man completely falsified those beautiful lines in *GOLDSMITH'S Traveller*:

"That, like the circle, bounding earth and skies,  
"Allures from far, yet, as I follow, flies."

This matron's hero *did* at length overtake this circle; and he got so completely wedged between the earth and heaven, that he must undoubtedly have perished, had not one of the *moon-makers* liberated him, on condition that he should return immediately to his countrymen, and put to rest a dispute concerning *new* and *old* moons: it was not until this adventure that the truth appeared, viz. "Old moons are laid up, and new ones take their places."

Our Greenland voyager, whose ruling passion was evidently the sublime and *wonderful*, did not consider that a few old-fashioned gentlemen, who lived some thousand years ago, had demonstrated that a globe is of equal convexity, and the whole corps of mathematicians can now do the same: I will not trouble them with minute calculations; but only observe, that at the distance of six miles to see the entire mast of a ship, the hull must be 24 feet above the surface of the water! This cannot be the case in any part of the earth; and further, according to him, the length of the mast is 18, and the topmast 50 feet. This author, therefore, in order to acquire fame by fiction, after travelling 2000 miles, sat down to frame a blundering falsehood—a falsehood, similar to many others, not worth invention, and which any one may detect without stirring from his fire-side.

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## Grammatical and Philosophical Queries.

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(26) *By Mr. YORKE, Guisbro.*

FROM what substances is coal formed?

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(27) *By Mr. GREY, Hornsea.*

I HAVE frequently observed a luminous appearance in the hemisphere, called by some a falling star: how is this phenomenon to be accounted for?

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(28) *By S. Y. Manchester.*

MEDICAL gentlemen assert that the moon has an influence on *insane* persons. Why should she not operate, (in like manner) on *sane* persons.

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(29) *By Mr. J. B. DAVIS, at Mr. Smith's Academy, York.*

REQUIRED the derivation of the word GROSVENOR, and the reason of the present current pronunciation of it.

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(30) *By Mr. NESBIT, Farnley.*

WHY does good ink become black by age?

(31) *By Mr. FURNESS, Bridlington.*

WHY is caloric produced during combustion? and why is animal heat maintained and increased by an increase of action?

## Poetry.

### STANZAS

#### ON HEARING THE TOLLING OF THE DEATH-BELL.

WHAT sound is that?—hark! 'tis the hollow bell,  
That speaks a soul from earthly cares now gone.  
Ah! how heart-rending is the solemn knell,  
How awful is its melancholy tone!

When tolling through the stillness of the night,  
Its sudden force strikes on the startled ear,  
The dismal sound inspires a passing fright,  
And fills the mind with momentary fear.

Though we should all our resolution arm,  
And strive to quell our fears—'tis oft in vain;  
We shudd'ring recollect the late alarm,  
And feel a strong, uneasy sense of pain.

We pause and listen to the passing gale,  
Anon, the sound comes louder than before;  
The breeze wafts quickly on the dismal tale,  
And tells to man that some one is no more.—

How apt the motto on the bell inscribed,  
“To speak a parting soul is giv'n to me.”\*  
As death, by wealth or pow'r can ne'er be brib'd,  
Perhaps this bell may speak the last for thee.

Soon, soon may it proclaim to those who're left,  
Thy glass of life is spent, thy race is run;  
That cruel death hath all thy honours reft;  
That all thy schemes are ruin'd and undone.

\* The motto on the largest bell at Bridlington is

“To speak a parting soul, is giv'n to me:

“Be trimm'd thy lamp, as if I toll'd for thee.”



Perhaps thou'rt in the bloom of life, and may  
 Have reckon'd much on num'rous years to come;  
 Uncertain is thy time, perhaps to-day  
 Thou may'st be hurried to the silent tomb.—

Hear this, unthinking mortal ! nor neglect  
 To be prepar'd to meet this awful change;  
 So lead thy life as that no retrospect  
 Shall e'er thy parting moments disarrange.

To those who've lost, for ever ever lost  
 A kind relation, or a friend sincere,  
 Sadly the death-bell tolls, and, to their cost,  
 Reminds them of the corse upon the bier.

Reminds ! ah no ! sure, useless is that word;  
 Depriv'd, perhaps, of all on earth they love,  
 They need no monitor, alas ! t' record  
 What they so long, so feelingly must prove.

'Tis deeply graven on their hearts—so deep  
 That time itself can ne'er the traits erase,  
 Until their bodies in the grave shall sleep,  
 The “narrow-house,” man's final resting place.

Hark ! still it tolls !—Toll on thy dismal tone,  
 The sad impression 'gins to wear away;  
 As shades of night, chas'd by the rosy dawn,  
 Unclouded leave the bright'ning face of day.

*Bridlington, Jan. 10, 1814.*

LITERARIUS.



## THE BIRTH OF THE TRENT.

HARK !—the river's raging roar ; \*  
 See, foaming waves obstruct it's course,  
 And proudly lash the sounding shore ;  
 Whilst Trent, affrighted, seeks her source.

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\* It may not, perhaps, be improper here to observe, for the information of those who are unacquainted with the circumstance, that the Trent is subject to the influx of the tide; and that, at the change and full of the moon, when the tides are highest, that grand phenomenon is displayed, which is called by the people on it's banks, the “Eager.” The tide does not then rise gradually, but

Tell me sage, for thou art skill'd  
'Bove other men in nature's laws,  
To thee her secrets are reveal'd:  
Of all that's strange thou knows't the cause.  
Tell me why the river roars,  
Why the raging surges rise,  
And, foaming, sweep along the shores,  
Whilst backward Trent in terror flies.  
" Attend, my son, and I will tell  
" The story thou desir'st to know;  
" Why th' invading billows swell,  
" Why Trent's smooth stream forgets to flow.  
" The days of other years are fled,  
" Their mem'ry is for ever dead;  
" Like yon frail cloud, borne on the wind,  
" Flies, and no trace is left behind:  
" So are they fled—those happy days,  
" When minstrels sung Candona's praise;  
" Candona, whose all-peaceful sway  
" The free Cornavii obey.  
" No foe their native hills molest,  
" No sounds of war disturb their rest;  
" The shield hangs useless on the wall,  
" The harp is heard through every hall.  
" Candona's name his friends revere,  
" His foes his mighty powers fear.—  
" One daughter bless'd the monarch's side,  
" His country's hope, his age's pride;  
" Each female grace adorn'd the fair,  
" Tall and majestic was her air:  
" Her eyes did with a softness roll,  
" That spoke the language of her soul;  
" Possess'd too of a cultur'd mind,  
" Of manners polish'd sense refin'd.

*(To be continued in our next.)*

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rolls up in an immense wave, filling the whole breadth of the river, and bearing all obstructions before it; this is followed by some smaller ones, which are called the Whelps. The river, which before was smooth and even, suddenly assumes a boisterous and turbulent appearance; the vessels dance upon it's surface, the Eager roars over its banks, and the whole course of the river is changed, and flows in a contrary direction; forming, at once, a scene as grand as can be conceived. The tide flows every twelve hours; but it is only during the spring tides that this appearance is observed.

## Answers to Mathematical Problems.

(31) Answered by HURLOTHRUMBO, Southtown, near Great Yarmouth.

THE mean distance of the moon from the earth being about 240000 miles; in order therefore that the moon may appear as only half a mile distant, the telescope must magnify  $240000 \times 2$ , or 480000 times.

That sufficient light, distinctness, and purity of representation, may be obtained, opticians and observers find that the aperture of the objective lens ought to be directly as the magnifying power: and, *Smith's optics*, remarks, p. 78, a well proportioned refracting telescope, which magnifies about 153 times, requires an aperture of 3 inches; therefore,  $153:3::480000:9411.7$  inches = 784.3 feet, the diameter of the objective lens of the desired telescope.

Such an instrument would, undoubtedly, shew many wonderful things; but I apprehend, we must rest satisfied with wishing on this subject.

Also *Amicus*, of Yarm, favoured us with an answer, which he concludes with the following interesting remark: "Let no one deceive himself respecting the powers of telescopes: they are all much less than any one could suppose. When it is said that a telescope magnifies 150 times, it might be presumed that an object, viewed through it, would appear as distinctly as it would to the naked eye at 150th part of its distance; but this is a mistake, neither is there any theory to direct us in this matter—experience alone must teach us.

We likewise received ingenious answers from *Messrs. Hine, Ryley, and Winward.*

(32) Answered by Mr. LEAPER, Selby.

Vide Emerson's Navigation, pa. 73, &c.

|          |        |                        |               |
|----------|--------|------------------------|---------------|
| As dist. | : rad. | :: prop. diff. lat.    | : cos. course |
|          |        | = $53^{\circ} 7' 49''$ |               |
| dist.    | : rad. | :: sin. course         | : departure   |
|          |        | = 800                  |               |

prop. diff. lat. : dep. :: mer. diff. lat. : diff. long.

$$= 933\frac{1}{3} = 15^{\circ} 33\frac{1}{3}'$$

diff. long. : dep. :: rad. : cos. mid.

$$\text{lat.} = 31^{\circ} 0' 10''$$

Hence  $31^{\circ} 0' 10'' - 5^{\circ} = 26^{\circ} 0' 10'' = \text{latitude come to.}$

Also by Messrs. Buckley, Darby, Froude, Hine, Glendenning, G. Leng, Longdin, Madge, Maffett, Mair, Ryley, Treeby, Winward, Wiseman, and Yorke.

(33) Answered by Mr. T. PASHLEY, near Huddersfield.

LET  $x$  = greater number, and  $y$  = the less; then, per question,  $x^2 + y^2 = 100$ , and  $xy = 10y^2 \div 3$ . From the 2nd eq.  $y = 3x \div 10$ ; the sq. of which subs. in the 1st gives  $x^2 + 9x^2 \div 100 = 100$ ; hence  $x = 100 \div \sqrt{109}$ , and  $y = 30 \div \sqrt{109}$ .

Also by Messrs. Darby, Froude, Grey, Hine, G. Leng, Longdin, Madge, Maffett, Mair, Nesbit, Ryley, Treeby, Winward, Wiseman, Yorke, and Youle.

(34) Answered by Mr. MAFFETT, Plymouth.

THE solidity of the prolate spheroid  $= 55 \times 24 \times 24 \times 5236 = 16587,648$  cubic feet; and its superficies  $= 3484,2258$  sq. feet, vide Robertson's Mensuration, pa. 270.—Again the diameter of the globe, whose curve surface is  $3484,2258$ ,  $= \sqrt{3484,2258 \div 3,1416} = 33,3025$  feet, and its content  $19338,8279$  cubic feet: therefore,  $(19338,8279 - 16587,648) \times 1\frac{2}{3} \times \frac{5}{6} = 2802,12$  oz.  $= 175$  lb. 2 oz. the weight required.

Also by Messrs. Darby, Grey, Hine, Killingbeck, Mair, Nesbit, Ryley, Wiseman, Winward, Yorke, and Youle.

(35) Answered by Mr. WISEMAN, Hull.

By transposition  $x^3 - 6x^2y + 12xy^2 = 64y^3$ . The cube root of which is  $x - 2y = 4y$ ;  $\therefore x = 6y$ . This value of  $x$  substituted in the 2d given equation makes it  $n^4y - 2n^2y^2 = 24y^3$ ;  $\therefore y = n^2 \div 6$ , and  $x = n^2$ .

The same answered by Mr. RYLEY, Leeds.

THE given equation transposed becomes  $x^3 - 6x^2y + 12xy^2 - 72y^3 = 0$ , or  $(x - 6y) \times (x^2 + 12y^2) = 0$ . Now



as the product of these factors  $= 0$ ,  $x - 6y$  must  $= 0$ ;  
 $\therefore x = 6y$ . By substituting this value of  $x$  in the second  
 eq.  $y$  will be found  $= n^2 \div 6$ , and  $x = n^2$ , as above.

Also by Messrs. Darby, Hine, Killingbeck, Maffett,  
 Mair, Nesbit, Winward, Yorke, and Youle.

(36) Answered by Mr. NESBIT, Farnley.

By adding and subtracting  $x^{2n}$ , there results  $x^{2n} - x^n)^2$   
 $-x^{2n} - x^n = 6$ ; and, by completing the square,  $x^{2n} - x^n)^2$   
 $-x^{2n} - x^n + \frac{1}{4} = 25 \div 4$ ;  $\therefore x^{2n} - x^n - \frac{1}{2} = 5 \div 2$ , and  $x^{2n} -$   
 $x^n = 3$ . Again  $x^{2n} - x^n + \frac{1}{4} = 13 \div 4$ ;  $\therefore x^n - \frac{1}{2} = \sqrt{13} \div 2$ ,  
 and  $x = \sqrt[n]{\frac{1}{2} + \frac{1}{2}\sqrt{13}}$

The same by Mr. YOULE, Sheffield.

LET  $y = x^n$ ; then  $x^{4n} - 2x^{3n} + x^n = y^4 - 2y^3 + y = 6$ .  
 Destroy the second term of this eq. by putting  $z + \frac{1}{2} = y$ ,  
 and there will remain  $z^4 - \frac{3}{2}z^2 + \frac{5}{16} = \frac{9}{16}$ , a quadratic,  
 which solved gives  $z = \sqrt{13} \div 2$ ,  $y = (1 + \sqrt{13}) \div 2$ ;  
 hence  $x = \sqrt[n]{\frac{1}{2} + \frac{1}{2}\sqrt{13}}$

Also by Messrs. Burdon, Darby, Hine, Killingbeck,  
 Longdin, Maffett, Mair, Ryley, Treeby, Winward, Wise-  
 man, and Yorke.

(37) Answered by Mr. HINE, Serjt. 2d Royal Lan. Militia.

PUT  $c =$  sine of latitude,  $a =$  its cosine, and  $x =$  sine  
 of amplitude; then  $1 : a :: x : ax =$  sine of declination,  
 whose cosine  $= \sqrt{1 - a^2 x^2}$ . Again, the colat. plus the  
 declin. being equal to the meridian alt. of the sun,  
 $cax + a\sqrt{1 - a^2 x^2} = 3x - 4x^3$ ; whence  $x = .25919$ ,  
 the sine of  $15^\circ 1' 19''$ , and  $ax =$ , 15326. sine of  $8^\circ 49'$   
 answering to the 12th of April.

The same by Mr. DARBY, Leeds.

PROBLEMS of this description are as expeditiously solved  
 by trial and error, as by any other method: for, if we  
 suppose the sun's declination  $8^\circ$ , the amplitude will be too  
 little; if  $9^\circ$ , too much; therefore, by a few trials, the

declin. is found to be  $8^{\circ} 49'$ , which answers to the 12th day of April.

Also by *Messrs. Burdon, Longdin, Maffett, Mair, Ryley, Treeby, Winward, Wiseman, Yorke, and Youle.*

(38) *Answered by Mr. KILLINGBECK.*

LET  $3.1416 = b$ , and  $2a =$  a side of the equilateral cone; then  $\sqrt{4a^2 - a^2} = \sqrt{3a^2} = a\sqrt{3} =$  cone's axis. And, see Bonny. Mens. pa. 128, the superficies of the cone  $= 2ab \times a + ab \times a = 3a^2b$ ; which is likewise the superficies of the globe. Now, the diameter of a globe, whose superficial content is  $3a^2b$ , is readily found to be  $a\sqrt{3} =$  the cone's axis, as found above.

Also by *Messrs. Burdon, Darby, Hine, Maffett, Mair, Owstwickiensis, Ryley, Treeby, Winward, Wiseman, Yorke, and Youle.*

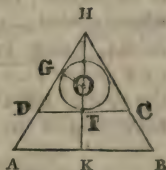
(39) *Answered by Mr. G. LENG, Hull.*

EMERSON proves, page 141, Geometry, that a sphere is to any circumscribing solid (all whose planes touch the sphere;) as the surface of the sphere, is to the surface of the solid. Hence  $28,2726 : 35 :: 13.8982$  (the solidity of the sphere :)  $17,2052$ , the solidity of the polyedron.

Also by *Messrs. Hine, Maffett, Mair, Ryley, Treeby, Winward, Wiseman, and Yorke.*

(40) *Answered by Mr. TREEBY, Plymouth.*

SUPPOSE DC to pass through the centre of the section of division. Let  $HI = x$ ; then, by similar  $\Delta$ s,  $16 : 12 :: x : 3x \div 4 = DI = IC$ , and  $16 : 20 (AH) :: x : 5x \div 4 = DH$ . Again, let  $y = IO = GO$ ; and, as the  $\Delta$ s  $DIH$  and  $OGH$  are similar,  $5x \div 4 : 3x \div 4 :: x - y : y$ ;  $\therefore y = 3x \div 8 =$  globe's radius. Now, per question,  $(3x \div 4)^3 \times .5236 \times 4 = 3x \div 2^2 \times .7854 \times 16 - x$ ; hence  $x = 10\frac{2}{3}$ , and  $16 - 10\frac{2}{3} = 5\frac{1}{3} =$  alt. of cylinder required; which is also the alt. of the greatest cylinder that can be inscribed in the given cone.



Also by *Messrs. Burdon, Darby, Hine, Killingbeck, Longdin, Maffett, Mair, Nesbit, Owstwickiensis, Ryley, Treeby, Winward, Wiseman, Yorke, and Youle.*

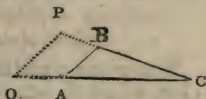
(41) *Answered by Mr. WINWARD.*

LET  $a$  = the capacity of the cylindrical cup,  $x$  = its diameter, and  $c = .7854$ ; then  $cx^2$  = area of cup's bottom,  $4cx$  = its concave circumference,  $a \div cx^2$  = its alt. and  $4a \div x$  = its superficies. Hence, per question,  $4a \div x + cx^2$  = a minimum. In fluxions,  $-4ax \div x^2 + 2cx = 0$ ;  $\therefore x = \sqrt[3]{2a \div c}$  ( $4, 189416$ ), the diameter, and the altitude =  $a \div cx^2 = \frac{1}{2} \times \sqrt[3]{2a \div c} = (2.094708.)$

Also by *Messrs. Burdon, Darby, Hine, G. Leng, Maffett, Nesbit, Ryley, Winward, Yorke, and Youle.*

(42) *Answered by Mr. WISEMAN, Hull.*

LET  $12x$  and  $18x$  represent the sides BC and AC; then, by similar



$\triangle s$ ,  $18x + 18 : 40 :: 18x : 40x \div x + 1 = AB$ . Now, having all the sides of the triangle ABC, in terms of  $x$  and known quantities, an expression for the area is, with ease, obtained, by the common rule : the half sum of the sides =  $15x$

+  $\frac{20x}{x+1}$ , and the three remainders are respectively

$\frac{20x}{x+1} - 3x$ ,  $\frac{20x}{x+1} + 3x$ , and  $15x - \frac{20x}{x+1}$ . The product of the half sum and the three remainders put into fluxions, and reduced, gives  $(x+1)^2 \times (1872 \times x + 2 - 81 \times x + 1^3) - 6400 = 0$ ; whence  $x$  is found =  $4,1957$ ; and the area =  $615,56$  nearly.

In nearly the same manner was this Problem answered by *Messrs. Hine, Maffett, and Winward*, who justly observe that the area of the triangle OPC is not a maximum, when ABC is a maximum.

Ingenuous answers were also sent by *Messrs. Burdon, Darby, G. Leng, Nesbit, Ryley, and Yorke.*

(43) Answered by Mr. BURDON, *Acaster-Malbis*.

It is obvious that in all latitudes, where this problem will apply, the sun's declination must be the greatest to answer the conditions of the question; for, at that time, his passage from the *six o'clock hour-circle* to the *prime vertical* is a *maximum*; and thence to the *meridian* a *minimum*.

Example. Let  $b$  = sine of declination,  $a$  = sine of alt. at six, and  $x$  = sine of latitude; then, as  $b : a :: 1 : x$ ;  $\therefore x = a \div b = 25^\circ 51' 11''$ , when  $a = 10^\circ$ .

To this problem *Mr. Wiseman's* answer is similar to the above, and he adds by way of *Cor.*—But let it be observed, that if  $a$  be not taken greater than  $b^2$  the latitude will be less than the declination, and the diurnal revolution of the sun wholly in the adjacent hemisphere; therefore, will be neither East nor West.

Also by *Messrs. Darby, Glendenning, Ryley, and Yorke*.

(44) Answered by Mr. RYLEY, *Leeds*.

THE given equation resolved into its factors =  $(x - \frac{3}{2}) \times (x^2 - 7x + \frac{49}{4}) \times (x^2 - \frac{57}{4}x + 2) = 0$ . Now, as the whole of this equation = 0, each of its compotent factors = 0; therefore,  $x - \frac{3}{2} = 0$ , and  $x = \frac{3}{2}$ ;  $x^2 - 7x + \frac{49}{4} = 0$ , hence  $x = \frac{7}{2}$ ; and  $x^2 - \frac{57}{4}x + 2 = 0$ , whence  $x = \frac{7}{2}$ , or  $\frac{4}{7}$ . Consequently the roots are  $\frac{3}{2}$ ,  $\frac{7}{2}$ ,  $\frac{7}{2}$ ,  $\frac{4}{7}$ , and  $\frac{4}{7}$ .

The same by Mr. BURDON, *Acaster-Malbis*.

By proceeding, as directed, at page 159, 4th edition of *Wood's Algebra*, there will arise  $5x^4 - \frac{352}{7}x^3 + \frac{2493}{14}x^2 - \frac{1792}{7}x + \frac{13475}{112} = 0$ ; then the greatest common measure of this and the given equation will readily be found to be  $x^2 - 7x + \frac{49}{4} = 0$ , in which  $x = \frac{7}{2}$  = each of the equal roots: hence  $x - \frac{7}{2} + 2 = 0$ , and  $(x - \frac{7}{2})^3 = x^3 - \frac{21}{2}x^2 + \frac{147}{4}x - \frac{343}{8} = 0$ , by which divide the original equation, and the quotient will be  $x^2 - \frac{29}{4}x + \frac{6}{7} = 0$ ; consequently  $x = \frac{4}{7}$  or  $\frac{1}{4}$ , the other two roots of the equation.

Also by *Amicus, Darby, Yorke, and Youle*.



## New Mathematical Problems.

(46) *By* JUVENIS, *at the Grammar-School, Hull.*

"A COBLER there was" who 'd two sons of his trade,  
 Their knives on one *whetstone*, were often sharp made;  
 They par'd, wax'd, and labour'd, to earn themselves bread,  
 'Till the old man arriv'd at the end of life's thread.  
 But ere he had reach'd it, a will he had made,  
 That his sons should each take half the tools of his trade.  
 Things being thus settled, to part them they try'd,  
 But the *whetstone* quite puzzl'd their wits to divide.  
 Now, Sirs, if you'll please to afford them your aid,  
 I'll try to explain how this *whetstone* was made:—  
 The frustum of a square pyramid 'twas complete;  
 And the length of the same was exactly three feet:  
 Four inches the side of the greater square end,  
 Three inches the less; and they therefore intend  
 That it shall be equally cut through the same—  
 Now the length of each piece I will thank you to name.

(47) *By* MR. DARBY, *Leeds.*

FIND the least integer value of  $x$  that will render the formula  $104x^2 + 1$  a square.

(48) *By* LEMUEL SYRAH.

FIND three whole numbers such, that their sum, the sum of their squares, and the sum of the products of every two of them, may all be square numbers.

(49) *By* MR. HINE, *Serjeant 2d Royal Lan. Militia.*

A PERSON sees an upright pole 80 feet in length, at the distance of 300 yards, on the plane of the horizon. Find the length of another pole such that, supposing it placed at the distance of 100 yards from the spectator's eye, and inclined to the horizon  $40^\circ$ , it may appear of equal magnitude with the former; the height of the eye being 5 feet.

(50) *By* MR. WISEMAN, *Hull.*

IN a certain triangle, the sines of the three angles are as the numbers 17, 15, and 8, and the perimeter is 160: what are the sides and angles?

(51) *By Mr. J. B. DAVIS, at Mr. Smith's Academy, York.*

IF a cone of dry oak, whose altitude and base diameter are each 8, be dropped into the sea with its vertex upwards, required the height of the supernatant portion.

(52) *By Mr. NESBIT, Farnley.*

GIVEN the difference of the base and perpendicular of a right-angled triangle = 20 chains, and the ratio of the segments of the hypotenuse made by a perpendicular from the right angle as 16 to 9; required the sides of the three triangles, and the area of each.

(53) *By Mr. BURDON, Acaster Malbis.*

AB is a diameter of a given circle, and BD a given chord: it is required to determine another chord AE, cutting the former in C, so that the intercepted part CE may be a *maximum*.

(54) *By OWSTWICKIENSIS.*

GIVEN the perimeter, and the diameter of the inscribed circle, of any right-angled triangle, to determine it.

(55) *By Mr. JOHN CHAPMAN, Land Surveyor, Hull.*

GIVEN  $x^2 - y^2 = 3$ , and  
 $(x^4 + y^4)^2 + x^2 y^2 \times (x^2 - y^2)^2 + x^2 - y^2 = 328$ ,  
 to find the values of  $x$  and  $y$  by a quadratic.

(56) *By Mr. GLENDENNING, North Yarmouth.*

AFTER a young geometer had placed a cylindrical vessel upon an horizontal plane, and found that its height was 10 inches, he withdrew to a point at which its bottom just disappeared; then, causing it to be filled with water, he saw the centre of its bottom; and having ascertained that the height of his eye above the surface of the water was 5 feet, he was informed, that he might determine the diameter of the vessel, and its distance from the station he had assumed, by "a construction of the most evident kind:" but finding himself inadequate to the task, he requests the assistance of the ingenious contributors to the *Quarterly Visitor*.

(57) *By Mr. MAIR, Hull.*

DETERMINE the latitude of that place, where the shadow of the gnomon, on an horizontal dial, will move between three and four o'clock, with the greatest velocity possible.

## Review.

*The Arithmetical Preceptor; or, a Complete Treatise of Arithmetic, Theoretical and Practical. In six Parts.*—Designed not only for the Use of Schools, but for those young Persons, who, not having the benefit of a Master, are yet desirous of becoming acquainted with such parts of Arithmetic as may enable them, when commencing Business, to transact their Accounts. To which is added, *A Treatise on Magic Squares*, containing several new Rules for their Construction, all of which are accurately demonstrated: By Joseph Youle, Sheffield. Longman and Co. 1813.

It is not an unnatural question, asked by those who have read all the approved authors on Arithmetic, on seeing the advertisement of a new treatise on the subject, "Can it contain any thing hitherto unknown?" But let them reflect that the subject is most extensive, and can never be exhausted: there is no boundary to the powers of numbers; and, from their usefulness to man, in this commercial state of society, every encouragement should be given to him who facilitates the acquisition of so essential a knowledge.

With Mr. Youle we have no personal acquaintance. As friends to, and promoters of mathematical learning, we became subscribers to his work—this we do not regret. From our general connexion with mathematicians, we are convinced that the capability of writing good mathematical works, is not confined to any particular latitude; and we rejoice to learn that men qualified for the task, are exercising their talents in different parts of the kingdom. \*

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\* Mr. SMITHIES, of Sunderland, has committed to the press a work on Navigation and Nautical Astronomy, containing the latest Improvements in those branches of science.

The author professes to have written *A Theoretical and Practical Treatise on Arithmetic*; and we can assure our readers that he has succeeded in his attempt. His examples are well adapted for the illustration of the respective rules: and their number is not less than SIXTEEN HUNDRED. Moreover, he has not, like some late authors, copied his questions *verbatim* from other books, but has furnished the learner with a nearly new set of examples. The learned reader may meet with some that are similar to those in other works; yet, on comparison, he will find that the *data* are wholly changed.

We agree with the author, that to use the examples of others is a kind of plagiarism, which betrays a shameful indolence and contempt of public approbation. Nearly all the questions we have been at the trouble of answering; and, we are glad to have it in our power to say, that the errors are so few as not to deserve to be mentioned.

Under each rule several of the leading examples are not only worked out, but exhibited in a very luminous manner, which will be of considerable advantage to students, and to those schoolmasters, who, in early life, have paid more attention to Classical, than to Mathematical learning.

The demonstrations of the rules will afford much satisfaction to the scientific reader, as they are done in as simple and masterly a manner as the subject would permit.

In the *Treatise on Magic Squares*, those who have pleasure in pursuits of that kind, will meet with a larger fund of amusement and information than in any other work which has yet come under our observation.

*Magic Squares* were originally practised by *Conjurors* and the *Makers of Talismans*; but they have now become the subject of mathematical investigation; and, though they can only be considered, at present, as a kind of play, yet they may be productive of some new discoveries in numbers. In the seventeenth century the greatest geometers vied with each other in investigating the properties of the Cycloid; and, it has been observed, that they had not the most distant idea that it would ever be subservient to the good of the public. However, it has been found that it was destined to make pendulums as perfect as possible, and to carry the measure of time to the highest pitch of perfection.



# THE QUARTERLY VISITOR.

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“DELECTANDO PARITERQUE MONENDO.”

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## ON FRIENDSHIP.

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“To live in Friendship, is to have the same desires, and the same aversions.”

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I APPREHEND that every moral anatomist will honestly confess himself not entitled to claim any peculiar degree of sagacity, for discerning that the noblest affections of the heart have each its counterfeit; and I opine, that among the multitudinous impositions which men practice on themselves, and on each other, none in the aggregate is more frequently committed than that exhibited under the head of Friendship: indeed so meretricious is the distribution of this term, that we almost imperceptibly lapse into ignorance or forgetfulness of its divine origin and primal definition. We hear it profaned by the unhallowed voice of interest, or repudiated by caprice; we see it assumed by the subjects of art, and behold its time-serving adoption by those of occasion.

“Cabal and riot take its name,

“But 'tis a false affected claim.”

Moreover, so many qualities are requisite to the formation of Friendship, that multitudes are totally unqualified for a constant and warm reciprocation of its benevolence; they are incapacitated for that elevated excellence which dignifies the union; they come therefore with Shibboleths

of their own, which are modified according to the latent principle which rules within.—Some systematic denizens “on the world’s wide stage,” there also are, who making certain commutations, hold mental reserves in their social intercourse, which are rendered subsidiary to the passion of self-interest, or any other equipollent in the mind of the individual.—The genuine principles of Friendship may be emphatically said to be heaven-born, and almost coeval with time itself. The constitution of its nature therefore is necessarily consistent with its sacred origin; hence, *mutual confidence* is the very soul of Friendship; the vital spring which gives, upholds, and still continues its existence. Truth stands pre-eminent in lucid light to govern the winding avenues of the heart; sincerity and candour attend as fairest hand-maids in the train; whilst a general assimilation of mind and temper, stimulates to reciprocated duties; each blended feeling harmoniously accords, and with the Cestus of chaste fidelity, the whole is encircled. If such be the beauteous fabric, how diametrical the construction of that deceptive semblance with which the word presents us. Here we behold no loop-holes for retreat; for designing knavery, or black-eyed malice; for that “safe policy, but hateful,” which pervades those minds which interest governs. Oh, its formation is fair and pure, as the chaste lamp of heaven, though, unlike it, “encreased to wane, augmented but to change.”—What Cicero has said of literature and philosophy, may with equal if not greater truth be said of Friendship; for the festive season of prosperity is farther irradiated by her celestial presence, and the anguished hour of dark adversity is comforted by her soothing voice. Hence it rejoices in health, in sickness sympathizes; it corrects error; whilst virtue binds it with a three-fold cord. It was nicely remarked by the great Sir Francis Bacon, that, “the communication of Friendship redoubleth joys, and cutteth griefs in halves; for there is no man who imparteth joys to his friend, but he joyeth the more; and no man that imparteth griefs to his friend, but he grieveth the less.” Friendship, therefore, evinces the vitality of its existence, by a felicitous assemblage of all those active and passive virtues which ennoble man. The

benevolent feelings of humanity expand, bud and blossom under its fostering care; the innumerable charities of sympathy, and participated good, are all awakened, imingle, and repercuss into a mutual channel. "That Friendship may be at once fond and lasting," said an illustrious writer, "there must not only be equal virtue, on each part, but of the same kind; not only the same end proposed, but the same means must be approved by both." "The mind also becomes meliorated, an innocent emulation is excited, the intellectual powers acquire increased energy, by habits of ratiocination; and virtue flourishes, free from much crude obliquity.

"Congenial passions souls together bind,

"As ev'ry calling mingles with its kind."

"A man hath a body, and that body is confined to a place," wrote an Essayist on Friendship; "but where Friendship is, all offices of life are as it were granted to himself and his deputy; for he may exercise them by his friend."—Such is the benign portraiture of this exalted union; such is its constitution, and such are its component parts; does it not, therefore, consequentially follow that its legitimate claimants can only be those, whose minds are influenced by such connatural qualifications, as bestow an adaptness to coalesce with her capacious powers? Could the numerous race of pretenders, who sacrilegiously intrude themselves within her pale, have their right decided at the bar of truth, how many would hide their perjured heads, and behold their *wordy friendship* sink into their native verballity?

Our intercourse with the world may daily afford us proofs of the common routine by which friendship-venders carry on their illicit trade. *Albertus* and *Clodio* accidentally met at an evening party; there was in each, that indefinable something, which pleased the other, and made both regret the time of separation. However, an early occasion promoted a second interview, and from that era they commenced a Friendship, which they mutually pledged should continue through life. *Albertus* was generous, open, and sincere; sanguine in his expectations, and warm in his attachments. Possessing a mind superior to the ordinary allotment of men, he soared above them in all

his attainments. As man with man, his actions needed no oblivious veil to hide a turpitude; the urbanity of his manners won the favour of all with whom he conversed, but it remained for his select friends to appreciate the exalted virtues of his soul: Of this number was *Clodio*! and well he seemed for a while to merit this distinction. His talents shone resplendently in the hemisphere of a populous neighbourhood; a fascinating courtesy marked his address, and the simulating arts of amability ensured him an honourable welcome with either sex; but, beneath the richness of this external gilding, he concealed a *selfish mind*; a present interest was with him, covertly the turning point in every procedure through life: however ardent therefore his professions of esteem and regard; and however luxuriantly the fruits of affection might be manifested to the heart of the recipient, his vacillating mind, guided whither self-interest led, knew not faithfulness; he could with remorseless hand, snap asunder the closest bonds, "and leave the wretch to weep!" This was the case as it regarded *Albertus*; a new attachment was formed by *Clodio* which he thought would ultimately prove more advantageous to his projected schemes of future aggrandizement; he determined, therefore, to disregard his vow, and break off a connexion which seemed to oppose his advancement:—*Albertus* was consequently sacrificed, and *Clodio* himself forsworn!

Such, and so various, are the deceptious manners of mankind; but they ought not to pass with impunity.—Virtue should raise her voice against the base usurper of her rights, for to *virtue only* belongs the rich award of Friendship; and he who is incapable of participating in her peaceful joys, is a stranger to the noblest pleasures of humanity!

O FRIENDSHIP! if my soul forego  
Thy dear delights, while here below;  
To mortify and grieve me,  
May I myself at last appear  
Unworthy, base, and insincere,  
Or may my friend deceive me!"



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## ON TIME.

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TEMPUS item per se non est, sed rebus ab ipsis  
 Consequitur sensus, transactum quid sit in ævo,  
 Tum quæ res instet ; quid porro deinde sequatur ;  
 Nec per se quemquam TEMPUS sentire fatendu'st  
 Semotum ab rerum motu placidaque quiete.

LUC.

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There is no TIME, properly speaking, but the present. The past and the future are only portions of eternity : the former having no longer an existence ; the latter having yet no being. The essence of time is therefore constituted of a succession of instants, and subsists by a flux of moments. In attempting to grasp it, it glides, like mercury, through our hands, and so minute is its subtilty that it is lost as soon as it is found.

“Time, in advance, behind him hides his wings,  
 And seems to creep decrepit with his age :  
 Behold him, when past by ; what then is seen,  
 But his broad pinions, swifter than the winds ?”

The motion of Light, though nearly instantaneous, is slow when compared with the imperceptible lapse of Time. Therefore we may be said to exist only the present moment—that which is past, like that which is to come, being out of our power. The duration of human life is thus reduced to this single point :—the present now, which, like the minute hand of a clock, moves forward, even whilst we make this reflection, till at length death lifts the hammer—strikes the blow—and we are no more.

The past years are to us, as to those who are dead ; and to the future we can lay no claim till they arrive : we possess no more share of them than as if we were in a state of non-existence.

The only time, therefore, that can properly be called our own, is the present moment, which vanishes even in the instant of fruition ; and thus with the impetuosity of a torrent one moment impels another through the confined channel of time, into the boundless ocean of eternity.—

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Since, then, we hold the lease of our lives, not by years, but by moments, which are constantly renewed—how invaluable should we esteem so precious a tenure—to the expiration whereof, although ignorant of the period, we are incessantly approaching.

Time is destroyed by the very cause which gives it being; its existence emanating from its own destruction. The present moment, which never existed before, is annihilated by that which immediately succeeds; it will also pass away, and never more return. We hasten to the period of life, whilst we speak; and, being under the sentence of death, are dead by the law of nature, from which there is no appeal—the longest life being but a short respite from the time of execution. Of the present day, many hours have passed; of the present hour many minutes are gone; of the present minute many seconds have expired—leaving us under the moral uncertainty whether we shall live to see the succeeding portions of this day, this hour, or this moment.

Shall we then wantonly kill that which is incessantly destroying itself? Shall we barbarously murder an hour, which is itself a suicide? But we are probably instigated to this unaccountable temerity by the law of retaliation; and out of revenge kill that which will assuredly kill us; there being no day, hour, or minute, wherein death holds not equal jurisdiction with life—no point of time in which life participates not with death.

By what unaccountable infatuation are we then so stupefied, that time so short in its duration, and of so fleeting a nature, should still lie heavily on our hands. Accurate indeed must be the balance capable of weighing beings of so subtle a nature as moments; of so transitory and fugitive a texture as to evaporate in the scales: nay, even is the transition so volatile, that no hermetical sealing can fix or retain their fluidity—no cement bind them into consistence—no attraction withhold them from flying off at tangents.

Since, therefore, the reversion of moments is so precarious, and the duration of life so uncertain, how inconsistent must be the conduct of those who live regardless of the state in which they may be found at the awful crisis

in which it shall be decided whether happiness or misery shall be their eternal lot. But "the children of this World," says Eternal Wisdom, "are wiser in their generation than the children of light:" the mind of the usurer is continually occupied in estimating the value of time,—he calculates with the utmost precision how much the interest of the money he lends, will annually augment his capital; and yet would not that wretch, at the threshold of death, purchase moments with pounds, weeks with hundreds, and years at a thousand per cent.!

Time, like a stream that hastens from the shore,  
Flies to an Ocean where 'tis known no more :  
All must be swallow'd in this endless deep,  
And motion rest in everlasting sleep.

*Marton.*

JAMES NAISBY.

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FOR THE QUARTERLY VISITOR.

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## ON THE GENERAL ADVANTAGES OF ANATOMICAL KNOWLEDGE.

[Continued from our last.]

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SECONDLY, After Painting, comes Poetry, and between the order they thus obtain, and the one in which they are cultivated, there is an evident accordance. Painting is the elder sister, and has the greater number of admirers; but though Poetry is younger, she is by no means in the present age neglected. A fondness for the Muses can be no uncommon passion, when every school-boy makes the woods resound with the praises of his *Amaryllis*. But what relation has Anatomy to Poetry?

1. When the agreement of its particulars with nature is the test by which we determine the merit or demerit of a piece of Poetry or Painting; and when the Painter is in the daily habit of stealing his designs from the descriptions of the Poet, one would suppose the objects of Poetry and Painting were the same. The Painter travels with the Poet through the various scenes of Art and Nature:—Both exhibit

the actions and passions of mankind, as they are exemplified in savage and in social life; in the presentations of the Drama, and in the actions of the Epic. Both endeavour, by examples, to convey impressive sentiments in the most expressive manner;—as the excellence of filial affection in the *Æneas* and *Anchises* of the Roman Poet, and the triumph of virtue over vice, in the *Hercules Bivium* of *Hannibal Carracci*; and though Poetry is able to afford ideas in the abstract, to render what is virtuous amiable, and what is vicious hateful, without the aid of picture; Painting can convey the same impressions. She gives them through the medium of example expressive enough to excite in us analagous emotions. Poetry makes us privy to the operations of the understanding, which Painting cannot do. She may describe the orator in the attitude of speaking, and stamp upon his features the impressions of his feelings; but it is the Poet only, who can give his thoughts. But though in this particular, Poetry advances one step further than her sister, their relationship is not destroyed. Man is no less an animal, because he possesses faculties that elevate him above the brute. The human eye is still analagous to a telescope, although it is gifted with the faculty of seeing, to which the telescope can lay no claim; neither is our argument impaired. It is sufficient for us to prove, that Poetry has to do with the same circumstances, which rendered Anatomy so essential to the Painter. The language also of the sisters is entirely picturesque. Painting sets her pictures immediately before the eye in words that are a simple transcript of the model; while Poetry, by the use of Letters, brings the object to the sense through the medium of the mind. But as this difference relates only to the mode by which ideas are transmitted to the eye, the analogy remains unaltered. This is in truth the difference which causes their analagous existence: without it they would have been one, as was originally the case; when Poetry and Painting were united in the barbarous Hieroglyphics of the Egyptian, and when the Mexican, knowing no signs of his ideas but their images, conveyed the various revolutions of his Empire to future ages in a series of Historic Paintings. The invention, however, of Letters by the Phenicians, by the



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use of which ideas have received a precision that is foreign to the pictures of the Savage, annihilated these barbarous symbols, and from their ruins arose the sciences of Painting and Poetry, between which we have shewn there is an evident analogy.

2. To maintain this Analogy inviolate, to give to his productions the individuality that the Painter, who is careful not to omit the minutest feature, nor the smallest variation of complexion, is able to ensure, the Poet must be intimately acquainted with his subject; without such knowledge he cannot give a faithful likeness; he cannot identify his picture with the model, and the reader is left to finish the likeness by the resources of his own imagination.—Now every man has his mind stored with favourite features, hues, attitudes, and shades: the cast will therefore vary with the mind that moulds it. Nor is this the only duty of the Poet: still aware of this Analogy, which renders him a verbal Painter, he must not by a vain display of science confound the advancing outline with the retiring shade, and give the same relief to every feature. A fault of this sort is extremely tedious. No distinct image is conveyed; the mind is distracted with a multiplicity of circumstances, all delineated with equal fulness, as though of equal import; and not unfrequently sleep has overpowered the reader, before imagination has been able to form a tolerably distinct idea.—The great Poets of antiquity were ignorant perhaps of this Analogy; but the force of genius, which is often superior to rule, led them to acquire sufficient information, and to dispose it in a manner that has effectually maintained it in their writings; and this integrity, this agreement of their works with nature, this capability to enable their delighted readers to conjure up the forms of men, many thousand years ago deceased, in all the glory that encircled them when living; to be transported to scenes of ancient times, and steal away the bitter moments of existence in the Elysian fields of imagination; has given immortality to their names, and perpetuity to their productions. This great merit incontestibly belongs to Homer, whether we regard the accuracy of his local and personal delineations, or the individuality of his various characters at home or abroad, in the council, or in

the field. Achilles throughout the *Iliad* is Achilles still. The same may be said of Ajax, Hector, and Ulysses. The common suffrage of contending Critics assigns this meed of approbation to the Mighty Minstrel of the North. One says that he is shaggy; another that he has drawn the parallel between Poetry and Painting closer than his rivals. All, in short, agree, he holds the mirror up to nature. The same tribute cannot be withheld from Mr. Crabbe, though his claim were founded solely on the cavils of his enemies; who, because he has given the colouring of nature unsophisticated with the hues of an insane imagination, wrest from his Poetry its wing of fire, and call it prose. Mr. Chateaubriand, aware of its importance, has braved the perils of a tour through Greece and Palestine to obtain luminous ideas of mouldering ruins, monuments, and temples, which adorn the situations in which the great tragedies Christianity gave birth to were exhibited; and thus identify the scenery of his Christian martyrs with the scenes themselves.

3. Homer had to paint many hard-fought battles, to delineate their several horrors, to inflict a multitude of wounds, some trivial, others mortal; and to make each new inroad upon the avenues of life, in a part not penetrated by a pen before. We would willingly intersect our pages with the many terrible examples of his science, with which the *ILIAD* abounds, in the terrific language of the poet; but want of space prevents us:—We therefore reluctantly confine ourselves to a number sufficient for our argument, and exhibit them in shapes less terrible. (a) Diomed hurls the fragment of a rock upon Æneas; this tears asunder the two ligaments which fasten the thigh to the hip, and breaks the acetabulum. (b) Alcathous is wounded in the chest; the spear penetrates the heart, which beats so violently, that the weapon is seen to vibrate in the wound, till the vital fluid fled from its source, and the heart could beat no longer. (c) Idomeneus drives his spear into the mouth of Erymas; the weapon carries away the white bones of the palate and the nostrils, but fails to penetrate the brain, beneath which it rests. The

(a) Homer's *Iliad*, Lib. 5. line 305.—(b) Lib. 13, l. 447.

(c) Lib. 16, l. 345.

teeth are driven out, and the blood gushes from his mouth, nose, and eyes. (*d*) Harpalion, flying, receives the spear of Merion just above the haunch; the weapon descends along the hollow of the bone (Ilium,) and bursts the bladder. The young, the beautiful (*e*) Alastor receives a mortal wound. His tender side is burst by the falchion of Achilles. The weapon passes obliquely upward through the liver, and penetrates the chest, which is soon deluged by the blood that follows. (*f*) The mortal wound of Hector is told with no less science. Cased in the armour of Patroclus, Achilles cannot find a hole to let in fate. At length he spies a passage through the junction of the plates of his armour, and wounds the hero in the angle formed by the union of the neck and chest. The wind-pipe is untouched, and Hector for a time retains the faculty of speech; but the great vessels being wounded, and the nerves, that supply the viscera, being torn asunder, death speedily ensues. That Homer was deeply acquainted with Anatomy, and that he could not have inflicted wounds with such propriety, and described their course and consequences without this knowledge, the examples just adduced are evidence enough; and as Epic Poetry is the same now that it was 3000 years ago, a Poet who would execute this department of it with truth and spirit, must have an equal acquaintance with this useful science. Without it, he may, like a butcher, cut the throats of his heroes, break their heads, and stab them in the vitals; but he will fail to command the attention, and ensure the unimpeachable approbation, which Homer has obtained, and will obtain of readers yet unborn.

When, therefore, an Analogy between Poetry and Painting is proved to exist, and consequently the Poet has to do with those circumstances that rendered Anatomy so essential to the Painter;—to exhibit the varying conditions and appearances of man, the noblest subject of the muse; to depict the wasted form, the restless eye, the childish follies, and desperate actions of the maniac; to represent his violent emotions, as manifested by frantic gestures, and his inflexible affections and aversions; to

(*d*) Lib. 13, l. 655.—(*e*) Lib. 20, l. 470.—(*f*) Lib. 22, l. 325.

conjoin the groundless fears, the vigilance that watches every sun-beam, and the presence of some rooted sorrow, which by a strange power of association is aggravated by the contemplation of things the most remote ;—all accompanied with acuteness of mind, rapidity of thought, and the momentary intervals of reason, that like the flashes of the Aurora Borealis, increase the gloom of his situation ; all which may be seen beautifully concentrated and combined in Blanche of Devan, the Maniac of Mr. Scott ; to visit the abode of human sufferance, and mark the fervid stages of disease, and cold gradations of decay, which the same Poet has delineated with such pathological exactness in the fever that precedes the death of Roderic Dhu, to which the reader is referred :—(The conclusion of the scene, however, in which the Chieftain vainly strives to rise superior to his anguish, and listen to the song of the Minstrel ; and in which we note the reflux of the vital fluid upon its source, and accordant failure of the powers of animation ; the voluntary powers at a distance first ceasing to act, and then those which are nearer to the sensorium ;—the picture closing with the total insensibility and death of the nervous system, is so skilfully conceived, and so true to nature, that it cannot be withheld :

“ At first the Chieftain to the chime,  
With lifted hand kept feeble time ;  
That motion ceas’d—yet feeling strong,  
Varied his look, as chang’d the song ;  
At length no more his deafen’d ear  
The Minstrel melody can hear ;  
His face grows sharp—his hands are clench’d,  
As if some pang his heart-strings wrench’d ;  
Set are his teeth—his fading eye  
Is sternly fixed on vacancy :  
Thus motionless and moanless drew  
His parting breath, stout Roderic Dhu.”

To be transported to the plains of Latium, and describe the anguish of the wounded :—(This man, pierced in the chest, is wrestling with suffocation, and vainly struggling to surmount incumbent death, as he lies upon the earth,



cold, pale, and livid ;...while we note the heavings of the chest, and tossing of the arms, with the expiration and vomiting of bloody foam : and this is VIRGIL'S Sulmo :

“ Hasta volans noctis diverberat umbras  
Et venit adversi in tergum Sulmonis ; ibique  
Frangitur ; ac fisso transit præcordia ligno.  
Volvitur ille vomens calidum de pectore flumen  
Frigidus et longis singultibus ilia pulsat.”

Another fainting with the loss of blood, the beautiful Euryalus, pale, and cold, with his head thrown back upon his shoulders, a few convulsive struggles, and the spirit is no more.

“ Volvitur Euryalus leto, pulchrosque per artus  
It cruor, inque humeros cervix collapsa recumbit ;  
Purpureus veluti, cum flos succisus aratro  
Languescit moriens, lassove papavera collo  
Demisere caput pluvia cum forte gravantur.”)

And when the authority of Homer, the individuality of whose heroes has rendered him and them immortal ; of Scott, who has drawn the verdure of his native mountains, like the minutest botanist ; of Crabbe, who has roused the anger of his enemies by the agreement of his works with nature ; and of Chateaubriand, who has undergone such toils to give reality to stocks and stones, shews that accuracy of information, and propriety of disposition of all the subjects of the muse, are essential to the preservation of this Analogy ; that the words indeed of the Poet may be as true to nature as the descriptions of the Painter ; and by implication clearness of conception and luminous arrangement of that portion, which is common to the Painter and the Poet, and which the Painter could not manage without the knowledge of Anatomy ; and when there is a connection between Anatomy and Poetry so immediate, that without it the Epic Poet is scarcely able to inflict a mortal wound, the relation of this useful science to Poetry cannot be a question.

A Poet and a Painter unacquainted with Anatomy may catch the obvious features of the scene ; may note the hours on the clock of nature ; but for the retiring lines and shades, the minutes and the seconds, they have no eye.

*(To be continued in our next.)*

*To the Editor of the QUARTERLY VISITOR.*

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SIR,

I have busied myself in collecting from different works, a few particulars of the Life of Mr. PORSON, late Greek Professor of the University of Cambridge. Should the result of my labours suit the plan of your work, be pleased to let it appear when convenient.

Yours, &c.

CLASSICUS.

LINCOLN, *March 12th*, 1813.

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Mr. RICHARD PORSON was born at East Rudston, in Norfolk, on Christmas Day, 1759. His father, Mr. Huggin Porson, was parish clerk of East Rudston, who, though in humble life, and without the advantage of an early education, laid the foundation of his son's extraordinary acquirements. From the earliest dawn of intellect, Mr. Porson began the task of fixing the attention of his children, three sons and a daughter. He taught Richard, his eldest, the common rules of Arithmetic, without the use of a book, slate, pen, or pencil, before he was nine years of age. The memory being thus incessantly exercised with the early habit of working questions in Arithmetic by the mind only, he acquired such a custom of close and intense thinking, and such a power of arranging every operation that occupied his thoughts, as in process of time rendered the most difficult problems easy to the retentive faculties of his memory. He was initiated in letters by a method equally efficacious.—His father taught him to read and write at the same time. He drew the form of a letter either with chalk, on a board, or with his finger in sand; and Richard was taught to understand and imitate the impression.—Ere he had learned to talk, he could delineate letters, and this exercise delighting his fancy, excited to such a degree an ardour of imitating whatever was placed before him, that the walls of the house were covered with characters which attracted notice from their neatness and accuracy of delineation.

At nine years of age, he and his youngest brother, Thomas, were sent to the village school, taught by a Mr. Summers, a plain, but a very intelligent and worthy man; who, having had the misfortune to maim his left hand, was educated for the purpose of teaching a school; and he discharged the duties of his station with the utmost attention. He professed not to teach any thing beyond English, writing, and arithmetic;—but he was a good accomptant, and an excellent writing-master. He perfected his pupil, Richard, in the art of writing, in which he so peculiarly excelled; but it has been justly doubted whether it was an advantage or a detriment to him in his progress through life.

It certainly had a considerable influence on his habits, and caused him to devote many hours to copying, which would have been better employed in composing. However, it was the means of enriching his library with annotations, in a text the most beautiful, and with perfect imitation of the original manuscript or printing.

He continued under the tuition of Mr. Summers three years; and every evening during that time repeated *memoriter* to his father, the lessons and tasks of the day; not in a desultory manner, but in rigorous order: and thus the power of recollection was so cherished and strengthened as to become a quality of his mind. It was nearly impossible that a youth like this should remain unnoticed, even in so obscure a place as East Rudston. The Rev. Mr. Hewitt having heard of his wonderful propensities to study, his attention to whatever was taught him, and the remarkable retention of his acquirements, took him and his brother Thomas under his care, and instructed them in the classics. The progress of both was great, but that of Richard most extraordinary; and became the topic of conversation, and engaged the notice of all the gentlemen in the vicinity.

He was named as a prodigy to an opulent and liberal gentleman (the late Mr. Norris;) who, after putting the youth under an examination of the severest kind, from which, a boy of ordinary talents would have shrunk dismayed, he sent him to *Eton*. This occurred in the month of August, 1774, when in his fifteenth year. In that great

seminary, he, from the commencement of his career, displayed such a superiority of intellect; such facility of acquirement; such quickness of perception; and such dexterity in bringing forward to his purpose all that he had ever read, that the upper boys took him into their society and promoted the cultivation of his mind, probably by imposing upon him the performance of their exercises. He was courted by them as the never-failing resource in every difficulty; and in all the playful excursions of the imagination, in their frolics, as well as in their serious tasks, Porson was their constant adviser and support. He used to dwell on this lively part of his youth with peculiar pleasure, and he has been heard to repeat a drama (which he wrote for performance in their long chamber,) and other compositions, both of seriousness and drollery, with a zest, that the recollection of his enjoyment at the time never failed to revive in him. However, it is to be feared at this early age, his constitution received a shock, which was aggravated by the death of his patron: an imposthume formed upon his lungs, and he was threatened by a consumption; but it fortunately broke, and he recovered his health, though his frame was weakened.

The death of Mr. Norris was a source of grief to him; for though by the kindness of some eminent and liberal persons he continued at *Eton*, yet he felt the loss which he had sustained poignantly. He was entered at Trinity College towards the close of the year 1777, and his character having preceded him at the university, he was, from the first, regarded as a youth whose extraordinary acquirements would retain and extend the reputation of the society into which he had entered.

He did not disappoint the hopes that had been formed of him. In every branch of study to which he applied, his improvement was so rapid as to astonish every competent observer. Being previously prepared by his father for the study of Mathematics, he made a considerable progress in them; and during the remainder of his life he retained so great an affection for them, that he was in the habit of solving the most difficult problems in Arithmetic and Algebra. But his pre-eminence was undisputed in classical literature, and his reputation in this branch of



learning was an impediment to the fame which he would justly have acquired from his scientific knowledge.

At the public examination for degrees, in 1782, he was only the third in the second class of honours; soon after the first classical medal was awarded to him, the other candidates allowing his merit to be unrivalled.

He was elected a Fellow of Trinity College in 1781. In 1785 he took his degree of Master of Arts: but long before the period had elapsed, when he must either enter into holy orders, or surrender his fellowship, he had (after the most grave and deliberate investigation) made up his mind not to go into orders. It was believed that his determination cost him many painful and laborious days and months of study. His heart and mind were deeply penetrated by the purest sentiments of religion; and it was a memorable and most estimable feature of his character, that in no moment the most unguarded, was he ever known to utter a single expression of derision at those who thought differently from himself. He was truly and actively pious; but it was of an order that admitted not of shackles:—So early as 1788, he had made up his mind to surrender his fellowship, though with an enfeebled constitution he had nothing to depend upon but acquirements that are not very profitable to their owner.—A lay fellowship might have secured his services to the cause of letters; but the master of the College chose to gratify a noble peer rather than a poor scholar. In 1791 his fellowship ceased, and he was thrown upon the world without a profession, his feelings wounded by the mortifications he had suffered, and with a constitution little qualified to encounter the bustle of the world. Some friends, however, secured to him what, to his moderate habits, he considered a competency. Among them he found a constant home; and at the house of one in particular, who might be called his best patron, he was always considered as one of the family. Shortly after he was elected Greek Professor of Cambridge, by the unanimous vote of seven electors. The distinction of this appointment was gratifying to him; though the salary is only £40 per annum. It was his earnest wish, however, to make it an active and efficient office; and it was his determination to give an annual course of Lectures

in the College, if rooms had been assigned for the purpose. If any man was qualified for this gigantic task, it was Mr. Professor Porson, and if his wishes had not been counteracted, it is well known that he would have undertaken the labour.

From this time, instead of lectures, he turned his thoughts to publication. His letters to Mr. Archdeacon Travis, as it has been truly said, put the controversy on the disputed text in St. John's first epistle, and 5th chapter, to rest, so that no man, who has any pretensions to learning, entertains a doubt upon the subject; indeed it was the peculiar felicity of his mind, that whatever he undertook to elucidate, he fixed for ever in the light.

In 1795, he married Mrs. Lunan, the sister of Mr. Perry, editor of the *Morning Chronicle*, who sunk under a decline in April 1797, and from that time the Professor himself was so incessantly afflicted with a spasmodic asthma, as to be interrupted in every study to which he applied himself.—Whether his sedentary habits contributed to bring it on, is not known; but certainly very few had accustomed themselves to such patient and continued application. He undertook to make out and copy the almost obliterated manuscript of the invaluable *Lexicon of Photius*, which he had borrowed from the Library of Trinity College. And this he had with unparalleled difficulty just completed; when the beautiful copy, which had cost him ten months of incessant toil, was burnt in the house of Mr. Perry, at Merton. The original being an *unique*, entrusted to him by his College, he carried it with him wherever he went; and was fortunately absent from Merton, on the morning of the fire. Unruffled by the loss, he sat down without a murmur, and made a second copy as beautiful as the first. Of the plays of Euripides, which he published, the literary world has pronounced its judgment. He left an *Orestes* ready for the press. The last book he inspected was in the Globe room of the London Institution, the Tuesday preceding his death; it contained a curious Greek inscription on *Ecerpta ex Jacobi Sponii de pagis Atticis*.

On the establishment of the London Institution, the managers manifested their own discernment and love of

letters, by selecting him to be their principal Librarian, for which he was peculiarly qualified; and had he been healthy, he would have made the Library truly valuable.

On the evening of Monday the 19th of September, 1808, as Mr. Porson was walking in the Strand apparently in perfect health, he was seized with a paroxysm of the epileptic kind. Being unknown to the people who witnessed his situation, he was conveyed to St. Martin's workhouse; where he continued in a state of insensibility until about six o'clock the following morning. He was not then sufficiently collected to give an account of the place of his residence; and it was by accident that one of the attendants of the London Institution saw a description of a person found in the Strand in the situation stated, and supposing it to be Mr. Porson, he repaired thither, and had him conveyed to the house in the Old Jewry.

Having called for breakfast, he took his cup of tea in the room of the library, distinguished as the Globe room, and entered into conversation with some of the gentlemen of the establishment; remarking, that the keeper of the workhouse was a wag, and endeavoured to oppose him with wit. They observed much incoherence both in his manner and subjects, and fearing he was labouring under some fatal disorder, advised him to make his will. At first he seemed reluctant; but afterwards assented to the propriety of it, and entered into some general conversation on the moral obligation of disposing of our property after death; adding, that the subject had often been treated in a legal way; but scarcely ever in the manner he wished, excepting in a work entitled Symboliography. He afterwards left the room, and brought one of his catalogues, into which the book had been introduced.

He remained conversing in this manner, during five hours; sometimes in full possession of his faculties; at others wild and wandering. At three o'clock he went to Cole's chop-house, near the Royal Exchange; where he frequently dined. After talking to a friend there, he suddenly left the place; and proceeding to Cornhill, where, looking up at the vane and clock of the Exchange, which had been under repair, a number of persons assembled round him, surprised at his fixed attention, the

motive of which he did not explain. The porter of the London Institution observing him in this situation, conducted him back to Cole's; where on taking two glasses of wine, the paroxysm and insensibility returned.—He was carried home in a coach to the Old Jewry, and remained in a state of torpor, with very short intermissions, until Sunday, when he expired.

Perhaps no man, not even Rousseau, had a greater contempt for the practice of physic than Mr. Porson; yet no one had a more numerous and intimate acquaintance with gentlemen of the medical profession. He was, during his illness, visited by many medical gentlemen; among not the least attentive were Dr. Babington and Mr. Norris. After his death, both his head and body were opened by medical men, and they have given a report, ascribing his death to the effused lymph in and upon the brain, which they believe to have been the effect of recent inflammation. The heart was sound, and the pericardium contained the usual quantity of lymph. The left lung had adhesions to the pleura, and bore the marks of former inflammation. The right lung was in a perfectly sound state.

On Monday, October 3, his remains were removed from the house of the London Institution, in the Old Jewry, to be deposited in Trinity College chapel, Cambridge; where, according to the ancient usage, the body lay in state till the hour of interment.

He was buried at the foot of the statue of Sir ISAAC NEWTON, surrounded by those of all the illustrious persons which that distinguished College has produced.

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## No. II. OF THE VISITOR.

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THE principles of science and the rules of art are proved by experience, and deduced from experiment; but those principles which usually guide the affections, and the rules which direct the children of folly, own neither the shackles of prudence nor the restraint of reason: Created by fancy, and biassed by fashion, like the gathering of clouds from the horizon, they rush together in opposition to the calmer



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counsels of wisdom, and their progress is marked only by impetuosity and violence. Imperative in their commands, and unconfined in their influence, neither degree nor situation can withstand their power or resist their allurements. To oppose the current, is to be driven from its bed, or overwhelmed in its waters ;—indeed so forcible is the stream, that the struggles of virtue are either overcome by seduction, or the feelings of shame stifled by pleasures, and borne away by the arbitrary force of example, the fear of contempt and the dread of singularity. Thus new desires are excited, and their necessities become peremptory : the prospects of youth, and the scenes of age, alike receive a colouring from the habits of the times, of which even sense and education are constrained to partake, or be thrust beyond the pale of polite and civil society.

As the heart can never suffer a sudden debasement, the mind can never admit an instant relaxation : the feelings may be smothered by fashion ; but it requires the repetition of folly, and the countenance of the world, before the understanding acknowledges the government of custom, and advocates the maxims, the precepts, and the laws of folly.—On him who means to offend against the consciousness of deserved censure, falls too heavily (to allow the power of choice) the freedom of action. When the faculties are weakened, and the guardians of virtue lured from their care, the mind loses its tone and relaxes its dignity ; its powers become enfeebled, and eventually are left destitute and impotent : the heart is disrobed of its securest habit, its pulses are disregarded, and its emotions neglected, until dead to the remaining beats of manliness and truth, it is itself entombed in a gaudy sepulchre, gilded with the affectation of taste and the pretence of breeding—a living monument of enervated strength and fallen greatness.

For, to confess a frailty, or acknowledge a failing, is a virtue which ordinary minds consider base and degrading. The dignity of mankind is at all times offended by the violation of rectitude ; yet pride spreads over the foibles and crimes of fashion, the gloss of refinement, and the plea of necessity.

And, although pride may be driven from the holds of virtue by the flood of luxury and dissipation, it in another

channel is equally unsteady and extravagant : and when steering down the current of fashion, with folly at the helm and popularity in the sail, it is more ridiculous and absurd than when in the voyage of life, freighted with the nobler feelings of manhood, it is excusable or commendable. Its ambition is never satiated, nor its wishes satisfied. Inordinate in the desire of pleasing, without the power of enjoyment, it seeks novelty without judgment, and vanity without invention : pursuing distinction where notice is a reproach ; defames without the love of manners or morals, and rises to fame by the direction of public taste in the alteration or addition of the appendages of fashion—in the laxity of a gaiter, or the revision of a collar.

These reflexions were suggested by the many letters of lamentation and complaint, which, in the short interval of publication, have overspread my table :—especially as the greater proportion of them relates to domestic reproaches of connubial trifling, and personal neglect. Were I to give publicity to the communications of my correspondents, my voice would be unheard in the general clamour of disappointed expectations and deferred hopes, or disregarded in the pang of suffering, or the conceit of opinion. One would apply an act of parliament to keep the gentler members of a family at home ; another would severely tax all rambling husbands ; whilst a third would deduce moral debasement and domestic infelicity from causes as remote as the phases of the moon. Amidst this contrariety of opinion and offer of remedy, like the Athenian, who allotted the first prize of valour to Themistocles, because each of his fellow-officers allowed him the second, I am enabled to judge, with correctness, of the true reasons which agitate and afflict the minds of my friends.

Most of my fair correspondents will find in the foregoing remarks, strong, but just expositions of their complaints and sentiments. They alone can aid the great work of alteration, if ever it be done ; for whilst the smile of beauty and the notice of the fair are to be awarded to the fluttering fopling of the day, they will only be enjoyed by a trifling son of vanity, or a designing profligate. The man who has pursued wisdom and acquired knowledge, disdains to become a competitor with ignorance and presumption.

To answer the charges on the softer sex, by reflection or remark, is too delicate and arduous an undertaking.—From the variety and number before me, I shall select three of the most unexceptionable of my communications, for the amusement and instruction of my readers, and leave the comment to their own feelings and circumstances.

*To the VISITOR.*

SIR,

As I move in one of the first circles in this town and neighbourhood, I am enabled to speak, and that from sad experience, of a vice, if so I may call an over-strained amusement, or an over-solicitous regard for the humbler inhabitants of the earth. The vice of gossiping is generally supposed to confine its contagion to the lower paths of life; but I have found with sorrow, that the higher walks are not free from the weeds and danks, which bespeak a neglect of care and cultivation.

My father, now no more, was a wealthy merchant: I inherit his property, and enjoy his connections; and have increased my importance and augmented my fortune by an alliance with the daughter and heiress of a rich country gentleman, possessing considerable landed property;—a marriage which added to my consequence and rank, as I found that beyond the walks of 'Change, possessions, lineally descended in parental acres, were thought to be more ennobling than tenfold the sum in any of the varied forms which commerce gives to wealth. Before my wife had much extended her acquaintance, my prudence in the choice of a partner was rewarded by happiness, and crowned with felicity. I was incessant and successful in my applications to business; and I returned after the toils and anxieties of the day, to comfort and enjoyment. But seduced by the artifices of a designing neighbour, at length our acquaintance was extended, and our apparent friends increased until the love of gossiping has made such drafts upon our stock of domestic pleasure, that affection is visibly diminished, and every day decreases, and threatens insolvency in the riches of peace and love.—Instead of now greeting my return with the smiles of satisfaction and regard, which alone can sweeten my

hours, lighten the assiduity of business, and repay my devotion to my wife; I have found by degrees, that I begin to possess the least share of her endearments, and either return to a desolate fire-side, or find more important concerns, or dearer friends, occupying her time and esteem. In the society of friends and the amusements of company, the tediousness of occupation and the sameness of revolving enjoyments are pleasingly relaxed; endeavour receives fresh incitement, and love a renewed stimulant; but when the continued round of visiting and company only derives additional impulse from moments of privacy and endearment left in the necessary intervals of quiet and ease, the whole economy of the marriage state is overturned; and like the exhaustion of capital, to answer the demands of profligacy and intemperance, the system must ere long end in ruin and disgrace.

It is true that her folly has taken the fashionable cut of the day, and that her sole employment is devising and executing some new scheme of charity or benevolence; but her occupations, to judge by the most visible symptoms of her philanthropy, seem to arise more from a desire to excel the character of a rival leader, than from that love which *St. Paul* so beautifully describes "as vaunting not," and declares to constitute the heavenly virtues. Addison describes a gospel gossip; but mine has less violence, yet equal absurdity in her excess, which grieves me more, as I find she is but the puppet of a cunning party which moulds her compliance to its designs, and uses her beneficence as a battery upon the other party. Their schemes (and ultimately I pay for all,) are a tissue of ill-directed charities and abused compassions; a devouring expense without yielding benefit or service.

At one time every sempstress in the village and neighbouring hamlets were put into requisition to furnish the wives and daughters of the labouring poor with certain flannel protections against the cold; which none of the objects of her providence would wear, because they were red. At another time a large supply of herrings were with difficulty obtained, to be retailed during the winter, which her saucy customers have left on hand to this hour. It would tire me to detail a tithe of her fancies generated



# THE QUARTERLY VISITOR.

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“DELECTANDO PARITERQUE MONENDO.”

HORACE.

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No. I.

SEPTEMBER, 1814.

Vol. II.

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*To the Editor of the QUARTERLY VISITOR.*

By the insertion of the *Fragment, addressed to the Fates*, (No. 6, p. 262) I have been induced to transmit you the following brief memorial of its author, extracted chiefly from the *Biographia Cumbriensis*, published in Hutchinson's History of Cumberland. CLERICUS.

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ISAAC RITSON, the son of Isaac and Elizabeth Ritson, of Emont-Bridge, near Penrith, was born in the year 1761. His parents were of that religious society called Quakers; but his father dying when he was young, and he being lame and infirm, his mother became desirous, and accordingly exerted herself, to give him such an education as should enable him to support himself in the world.—After having acquired the first rudiments of learning, he was put under the care of that excellent master, the Rev. Mr. Blain, curate of Greystock; and his progress was so uncommonly rapid, that at nine years of age he had made no ordinary proficiency in Greek.—*Ritson* was, indeed, uncommonly apt in every branch of learning in which he engaged; and his advances therein seemed more like the revival of what he had previously known, than the acquisition of new information.

From an anxiety in the mother for the preservation and purity of the religious principles of her son, he was removed, at thirteen years of age, to the Quaker-school, at Kendal, though much against his own inclination, for

Mr. Blain and Ritson were suited in genius ;—the master was a man of fine taste, and most passionately fond of the classics ; and a lesson under him, was more in the manner of a conference or conversation, than in the usual dry didactic way of schools.

From the moment Ritson understood Greek, the Father of Poetry was his constant companion ; and he read his battles with insatiable avidity.—After his return from Kendal, he studied mathematics under Mr. John Slee, a very intelligent Quaker, and an excellent mathematician, then resident at Mungrisdale, in the parish of Greystock : Ritson's ideas were so clear, that he understood the propositions in the first six books of Euclid almost as soon as he read them ; and had he confined himself to mathematical studies, he would, undoubtedly, have distinguished himself greatly.

At the early age of sixteen, he commenced schoolmaster at Carlisle ; where he conducted his school with great credit to himself and advantage to his pupils :—but after about two years of patient acquiescence in a course of life, in which his profits were by no means adequate to his labours, he set off, (though lame,) on a pedestrian excursion into Scotland, with an intention of visiting the Highlands ; and particularly St. Kilda, and the island of Staffa. This journey he must needs have performed literally in the stile and character of a bard ; for, though he entered on it, but indifferently provided, and with about twenty shillings only in his pocket, in about twelve months, he returned well apparelled, and *with a pony*.—In this tour he picked up many beautiful heroic ballads and songs, which he used to sing with infinite glee,—a pleasing manner, and passionate expression, supplying the defects of voice and musical taste.

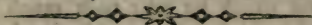
On his return, he again sat down to the dull business of *breathing dry rules into heedless ears*.—He taught school at Penrith about two years : but, though the powers of his mind, his lively fancy, and the vivacity of his temper, always secured him an admittance into good company, still he sighed for a situation of greater scope, to enjoy opportunities of obtaining more copious information.—He, therefore, a second time, relinquished the ill-requited office of a schoolmaster ; and, not much richer than before, set

out on a journey into Scotland, with the intention of studying medicine at Edinburgh.—Here he became particularly attached to the late Dr. Brown, who paid him much attention. There was, indeed, a great resemblance between their characters; they were both of them men of genius and learning, but eccentric, and sometimes imprudent.—Ritson remained two years at this celebrated seat of medical learning, during which time he supported himself by writing *theses* for such of his fellow students as were either too indolent or too illiterate to write for themselves.—On his return from Edinburgh, he went to London, professedly with a view of completing his medical education; where, having no other resource, he supported himself by his literary exertions. He published a translation of Homer's Hymn to Venus, which was not ill received, though far inferior to his translation of *Hesiod's Theogony*, which, we fear, is irrecoverably lost.—This last work was begun whilst Ritson was under Mr. Blain, and before he was twelve years of age; and we believe it was the only work with which he ever took much pains, as he continued to correct it as long as he lived. In his other poetical effusions, there was an original wildness; his mind was strongly tinctured with the sombrous magnificence of his country; so that his poetry, like Gray's, was sometimes overloaded with what Dr. Johnson calls a *cumbrous splendor*. This, however, is not so visible in his translations, which have all the ease of modern compositions.—He wrote with uncommon facility; and his prose was vigorous and animated.

It seems to be the happy privilege of genius to know every thing, even matters of fact, as it were intuitively.—Like the Milk-woman of Bristol, Ritson knew, understood, and wrote well on various matters, of which there is no evidence that he had ever heard. He had written, and intended to have published, a set of essays on moral and philosophical subjects; but these are also lost. He partly maintained himself in London, by taking private pupils; and also earned something by writing, for a time, the medical articles in the *Monthly Review*. Dr. Johnson speaks of the London booksellers as the best patrons

of men of learning; this may be the case with those who have already made their way to fame; but, if we may judge from the cases of Chatterton and Ritson, booksellers are not more forward than the rest of mankind, to patronize that genius, which the world has not previously patronized.

Ritson, though lame, with the aid of his staff, was active and alert; and he loved to wander among mountains and lakes, and there conceive and compose Poetry. In such situations, he touched every thing with the pencil of *Salvator Rosa*.—He was an admirer of Shakespear, and well acquainted with the dramatic writers of Greece and Rome; and often talked of producing a dramatic piece on the Grecian model;—but this, and many other projects, which were for ever employing his busy and fertile imagination, were all blasted by a premature death.—After a short, but irregular life in London, he died, after a few weeks' illness, at Islington, in 1789, and in the 27th year of his age.



MR. EDITOR,

SINCE I read the excellent review of Lloyd, on the Choice of a School, in your last number, I have occasionally turned my thoughts to the subject of education: having a son, for whom I have amassed an ample fortune, it is my ardent wish that his mental acquirements shall be adequate to his pecuniary possessions.

On this subject I wrote to a friend, who favoured me with the following observations, which, he says, are culled from a variety of reading. As I purpose to profit from his labours, I hope there will be no impropriety in requesting a place for his remarks in your useful Miscellany, that others may do likewise. Yours, respectfully,

Doncaster, July 9th, 1814.

PATER.

Whatever Xenophon, Locke, or even Lloyd may have advanced on the subject, the first thing which ought to occupy the mind, respecting education, should be its ultimate object—a consideration too often neglected.—Education includes the whole progress which forms the



human being in habits, principles, and every kind of cultivation. But of this even a very small part is in the power of the parent; and yet a still smaller can be acquired by purchased tuition of any kind. You may engage for your son competent masters and tutors, and you will do well; for they can, at least, give him the means of obtaining accomplishments and a knowledge of science; but, in the business of Education, they can do little for you. You may ask what will educate your son—your example will educate him; your conversation with your friends and acquaintance will educate him; the business he sees you transact; the *likings* and *dislikings* you express; these will educate him; the society in which you live will educate him; your domestics will educate him; above all, your rank and situation in life, your house, your table, your pleasure-ground, nay your hounds and your stables, will educate him: and it is not in your power to withdraw him from the continual influence of these things, except you withdraw yourself from them also.

You talk of *beginning* the education of your son. The moment he was able to form an idea his education began, the education of circumstances,—insensible education, which like insensible perspiration, has a more constant and powerful effect, and is of infinitely more consequence to the habit than that which is direct and apparent. This education goes on at every instant of time, it goes on like time: you can neither stop it nor turn its course. What these have a tendency to make your child, that he will be. Maxims and documents are good till they are tried, but no longer; they may teach him to converse, but nothing more. The circumstances under which your son is placed, will be more prevalent than your example; and you can have no right to expect him to become what you yourself are but by the same means. You have toiled during youth to set your son upon higher ground, and to enable him to begin where you left off. Do not expect that son to be what you were; diligent, modest, active, simple in his taste, and fertile in resources. You have put him under a very different master. Poverty educated you; opulence will educate him. How can you suppose the

result to be same? You must not expect that he will be what you now are; though relaxed from the severity of your frugal habits, you still derive advantages from having formed them; and, in reality, you like plain dinners, early hours, and old friends. But it will not be so with your son: his tastes will be formed from your present situation, not from your former one.

I wish not to be considered as inveighing against wealth, or against the enjoyments of it; I only wish to prevent unprofitable pains and inconsistent expectations.

From experience I have found that there is nothing which has so little share in education as direct precept.—To be convinced of this, you need only reflect, that there is no point we labour more to establish with children, than that of speaking truth; and there is not any in which we succeed worse. And why? because they know that in the common intercourse of life, a thousand falsehoods are told. But these are called necessary untruths on important occasions.

I do not mean to assert that didactic instruction has no influence; it has much: yet the sentiments we occasionally utter, the conversation overheard by children, when playing unnoticed by us, have a far greater effect on their infant minds than what is addressed to them in the way of exhortation. To form a just idea of the effect these admonitions have upon your son, reflect upon that which a discourse from the pulpit, considered by you as merely professional, has upon yourself. There is in most children a perspicacity to discern between the maxims you adduce for the regulation of their conduct, and those by which you direct your own.

“Respect nothing so much as virtue (says a father to his son); virtue and talents are the only basis of distinction.” The child soon has occasion to inquire why his father takes off his hat to some people and not to others; he is told that outward respect must be proportioned to different stations in society. This is somewhat difficult to comprehend; however, by a little dexterity in explanation, he is made to understand it tolerably.

You may send your son to a public school; and, to secure his morals against the vice which you apprehend abounds there, you engage for him a private tutor—a

sturdy moralist. He may help to prepare his tasks ; but can you imagine it will be in his power to form his mind ? No. His schoolfellows, the allowance you grant him, the manners of the age and the place will do that, and not the lectures which he is obliged to hear.

Education, it is often remarked, is an expensive thing. It is so ; but paying for lessons is the smallest part of the cost.—If you would be at the expense of having your son a worthy man, you must be so yourself ; your friends, your servants, and your company, must be all of that stamp : suppose this to be the case, much is done ; but there will remain circumstances which perhaps you cannot alter, that will still have their effect. The single circumstance of having a fortune to get, or a fortune to spend, will probably operate more strongly upon his mind, not only than your precepts, but even than your example.—You wish your son to be modest and unassuming ; you are perhaps so yourself, and you pay liberally for giving him lessons on humility. You are not aware that having a man of letters and accomplishments retained about his person, for his sole advantage, tends more forcibly to inspire him with an idea of self-consequence, than all the lessons he can give him to repress it.

From what is said, you will perceive *you* are the person who must educate your son. As education is necessary for all ; for the poor and the rich, for the illiterate and the learned ; Providence has not made it dependent upon systems uncertain, operose, and difficult of investigation. Every one has time to educate his child ; the poor man educates him while working near his cottage ; the man of business while employed in his counting-house.

But the education of your house, is only a part of a more comprehensive system. Providence takes your child, where you leave him. Providence continues his education upon a larger scale, and by a process which includes means far more efficacious. Should your son enter the world at eighteen, opinionated, haughty, rash, and inclined to dissipation : do not despair, he may yet be cured of these faults, if it please Heaven. There are remedies which you could not persuade yourself to use, if they were in your power, and which are specific in cases of this kind. How often do we see the presumptuous giddy youth changed

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into the wise counsellor, and the considerate steady friend! Humbled self-consequence, disappointed ambition, or the loss of fortune, is the bitter and effectual physic provided by Providence, to meliorate the temper, correct the offensive petulancies of youth, and bring out all the energies of a finished character. Afflictions soften the proud; difficulties stimulate the ingenious; successful industry gives consequence and credit, and developes a thousand good qualities. There is no malady of the mind so inveterate as not to admit of a cure by this education of events, if life were long enough.

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*To the Editor of the QUARTERLY VISITOR.*

SIR,—The prompt attention with which you honoured my last communication, ought to have induced me sooner to fulfil my engagement, of sending the continuation of my narrative respecting *Amanda*; but, as it is probable the greater part of your readers may have forgotten what I formerly related of this fastidious fair one, I refer them to the third number of your work. My paper bears the signature *ÆSCULAPIA*. I concluded, Sir, with informing you that I had succeeded in my desire of obtaining the dismissal of the juvenile M. D.; and the consequent promise of the resignation of the sentimental *Amanda* to my *entire* management.

I determined, therefore, to lose no time in removing her to my own house, convinced that this would be the most efficacious means of promoting her recovery. When the artificial wants and capricious fancies of such patients are studiously gratified, it frequently happens that this morbid indulgence is the fruitful parent of a spurious progeny; and, consequently, it is expedient merely to comply with such of their requests as are essential to their comfort.

Being convinced that it would have been in vain attempting to obtain the ready consent of *Amanda* to my scheme of a removal from her home, I calmly informed her that it was my intention to call for her the following day, at the *precise* hour of *twelve*; and that I expected she would be in readiness to accompany me; that her weak state of health required a change of *air* and *scene*; and my residence was quite adapted for the reception of invalids.—I



added, that I had accomplished my desire of prevailing with her mother to agree to my proposal, as I was in truth actuated by no motive, save the hopes of contributing to her happiness and welfare. I assured her that she should be in all respects treated with judgment and *scientific* skill, and would also be indulged with cheerful and profitable society.—Amanda looked suspicious and displeased; she *affected* to faint, which I *affected* not to observe; her known *antipathy* to smells, precluded any offer of *olfactory* aid; at length she gave an *hysteric* scream; I rang the bell; her mother and sister entered: she threw herself into the arms of the former, shrieked most violently, alternately laughed and wept, and vowed by “the powers above,” “she would never leave the protection of her beloved parent, for that of a stranger”.—I confess I was somewhat amused by observing the variety of expedients devised in rotation by her attentive sister to appease the *afflicted* damsel—*Lavender drops*! *Hartshorn*, and other volatile spirits! *Wine*! *Brandy*! finally *Ether* and *Laudanum*!! Baneful injurious system! I would have almost deluged her with *water*, cold as “December snow,” could I have procured it.—Alas! alas! it is to such ruinous treatment that some women owe the origin of many destructive and pernicious habits, which eventually fail not to destroy their constitutions, and to engender “diseases dire;” but this is not all, such habits are in too many instances productive of practices at which morality shudders.—They tend to inebriety: an intoxicated female! who does not recoil with mingled pity and disgust from the contemplation of such an object!! Beware then, oh ye mothers! how you encourage in the objects of your affection the indiscriminate use of stimulants; they are, I allow, requisite in peculiar cases of protracted debility; and on some occasions may be resorted to when other expedients have failed; but a scientific physician *very seldom prescribes* them—at least, not if he have benevolence sufficient to act a disinterested part.

Pardon Sir, this digression.—The mother of Amanda most assiduously guarded the nostrils of her fastidious child from the admission of perfumes which might in any degree annoy or further discompose her.—But not even the united efforts of these injudicious attendants could

effect her relief. Her bosom, at first, gently heaved with an imaginary sense of suffocation ; then, "ever and anon," it swelled with convulsive agonies, which the pungent stimulants so plenteously administered tended to augment ; and so earnestly and so piteously did she intreat to see Dr. ———, her juvenile friend, that, to my inexpressible chagrin, he was once more admitted to the house. I was determined *not* to retire while he remained, being anxious to observe the movements of this *Æsculapian hero*. Never shall I forget his *insinuating* smile, and soft address, nor yet the *elegant style* in which he felt the pulse of his fair patient. No sooner had he administered an *anodyne draught*, than Amanda exclaimed, "I am better now ;" truly, the salutary effect was instantaneous.—"My dear Dr. ———, *you* are so very skilful, *you* so well understand *my* case ;" she then seized his hand, and pressed it to her lips.—He turned towards me ; (doubtless he was ignorant that I was the identical "*female quack*" of whom he had heard, and against whom he had vented so much acrimony) "Madam," said he, "this is a most singular case ; Miss E. has a very peculiar pulse ; so *variable* ! her nerves are so *exquisitely tremulous* ; she requires minute and delicate attention ; quietude is absolutely necessary in her present state of extreme weakness ; or really, according to my opinion, she will never recover. I would have her kept *perfectly composed* ; on no account to be contradicted, or to see any person of whom she does not approve. I will write a prescription, that which I have recently given her was merely a little laudanum and ether ; but I will carefully study her case, and that *immediately*, and hope to see her again this evening." I only courtesied ; feeling assured that if I ventured to speak, I should offend, and betray myself to this my *medical opponent*.

After his departure, I withdrew from the apartment of *Amanda* to seek that of Mrs. E. I gently knocked at the door, and was desired to enter : she was weeping bitterly ! My dear Madam, said I, be not thus distressed, your daughter is not in the least danger, I should be sorry to deceive you. Pray let me intreat you to exert your fortitude, be firm, and fulfil the promise you have given me of committing her to my care ; she would, I doubt not, be perfectly recovered in the space of one month. I will

engage to treat her as a child of my own—not assuredly by humouring her whims, not by encouraging the diseases of the imagination; but by a steady perseverance in my own plans, which I, by experience, (“the test of truth”) know to be the most efficacious.—Consider, dearest Madam, what would become of Amanda in the event of your decease: your pension lost, and but a very slender pittance remaining for the mutual subsistence of your daughters. If her affectation be further indulged she will become burthensome to herself, and useless to society.—Not that I contend against your method of treatment merely on the ground of her poverty; for if she was *my* daughter, and heiress to thousands, I would not suffer such ridiculous conduct; but, you must admit, that the world *in general tolerates* that *folly* in a woman of *fortune* which is greatly *censured* in the *child of poverty*.

Pardon me, dearest Madam; on no account would I hurt your parental feelings; no, I respect the tears of the widow, more especially do I respect those of such widows as have lost the objects of their tender love by *war's dread scourge*; but *you* most certainly deceive yourself; you erroneously mistake *undue indulgence* for *affection*.—Now, they who consult the welfare of those, for whom they profess to entertain regard, best evince the reality of their affection.—I confidently appeal to any person of *judgment* to determine whether *you* are acting the part of a prudent mother. Deem me not harsh, the time will yet arrive, my dear Mrs. E. when you will, I hope, acknowledge the wisdom of the advice I now offer; at present your eyes are beclouded by the mists of prejudice. I trust, however, that Amanda will be reclaimed; and, at some future period, become the happy wife of a man of sense and virtue, who will, by *faithful and salutary counsel*, invigorate the powers of her mind, and thus overcome her follies. At present, no man of common understanding, could be mad enough to call her wife.—I beg leave, Madam, replied Mrs. E. somewhat piqued, to dissent from your opinion: my daughter has *beauty*, and personal attractions; and in the person of Dr. —, she has a most faithful lover.—No, no, my good friend, said I, you are in this conjecture quite mistaken: Dr. — has not, I'll venture to declare, the smallest intention to marry Amanda.

—Medical men, of small independent fortunes, consider either *money* or *prudence* essential to their matrimonial comfort. They too often prefer the *former* : but not unfrequently are satisfied with the latter. This difference of sentiment depends on the individual bias of their inclination, and the *refinement* of their minds ; but certainly the judicious amongst them never choose such women as are the victims of affectation, because they can readily distinguish between disease, and its counterfeit.

(*To be continued in No. VIII.*)

### ON FAME.

“ The love of praise is planted to protect  
And propagate the glories of the mind.  
What is it, but the love of praise inspires,  
Matures, refines, embellishes, exalts.”      YOUNG.

THE mischievous effects produced by the love of *fame*, have brought it under the censure of every religious and moral observer of men and things ; while the good it sometimes produces is generally overlooked. That it is the cause of great part of those convulsions which so frequently shake the globe, laying whole empires in ruin, and slaughtering thousands of harmless individuals, is a fact which none will deny. That it is also productive of good effects, will appear equally obvious if we give it a serious and candid examination.

Fordyce, in one of his “Addresses to Young Men,” says, “among civilized and enlightened people the passion for glory has operated in an extensive sphere, and given birth to very beneficial effects. That it has often been the occasion of much mischief, we pretend not to deny : but can you name any passion, or any principle, which, however good, or however dignified in itself, is not, when perverted, liable to the same objection ?”

That the good of which this passion is productive, will counterbalance its evil effects, I do not presume to determine ; but will endeavour to show how it may, with propriety, be said to benefit society.



Dr. Young says,

“ The *love of fame*, how’er concealed by art,  
Reigns more or less, and glows in *ev’ry heart*.”

And Pope, that

“ Millions of suppliant crowds *fame’s* shrine attend,  
And *all degrees* before the goddess bend ;  
Their pleas are diff’rent, their request the same,  
For *good* and *bad* alike are fond of *fame*.”

If so, and the only way of securing the admiration and applause of posterity be by rendering some essential services to our fellow-creatures, (and this I think needs no demonstration,) I hope I shall not be deemed presumptuous in ascribing to this, many of the benefits we receive from each other. To this we are indebted for some of the most valuable discoveries in science ; for the toil attending those discoveries being great, and the pecuniary advantages small, it would be so discouraging, (were it not for this,) as to prevent them ever being brought to perfection. But, actuated by this principle, men resolutely combat every difficulty that may oppose them in their pursuits.—Some have all their lives toiled in one particular department of science, for which they have neglected the calls of interest, the allurements of pleasure, and even the common comforts and necessities of life ; and, with an ardour which it was not in the power of sober reason to suppress, have pursued *fame* as the only object worthy their attention.

“ Toil on, dull crowd,” in extacies each cries ;  
“ For wealth and title, perishable prize ;  
While I those transitory blessings scorn,  
Secure of *praise* from ages yet unborn.”

What has induced so many men of rank, blessed with honour and affluence, brought up in luxury and ease, and unaccustomed to the hardships of a naval life ?—what is it, I say, which has induced such to relinquish all their enjoyments ; to leave their friends, their families, their native country, and every thing they esteem dear, and to

expose themselves to all the fatigue and dangers of a long voyage? Is it their sole desire to make useful discoveries, and benefit mankind by their toils? No!—I am persuaded

“*Self-love*, the spring of action, moves the soul:”

And hence I infer, that fame is the principal object of their pursuit. Now that those discoveries are of benefit to society, none will be so unreasonable as to deny; and yet the motives which prompt men to make them are frequently neither more nor less than have already been mentioned.

Numbers of instances, both ancient and modern, might, if required, be adduced, to show how much science is indebted to this principle. I shall, however, only notice two; namely *Cicero* and *Linnaeus*, who, if we may credit history, were passionately enamoured of *praise*, and it is highly probable they are both indebted to this invigorating principle for that great eminence which they have attained in the literary world.

Of *Cicero*, Mr. Swinburn asserts, that “If we take an impartial survey of his conduct and principles, avowed in his own epistolary correspondence, and trace him through all the labyrinths of his contradictory letters, we shall find more to blame than to admire; and discover that the desire of advancing his fortunes, and making himself a name, were, from his outset in life, the only object he had in view.” And Dr. Blair, after speaking of his excellence as an orator, has these words:—“In most of his orations there is too much art, even carried to a degree of ostentation. He seems often desirous of obtaining admiration, rather than of operating conviction.” And again, “Though the services which he had performed to his country were very considerable, yet he is too much his own panegyrist. Ancient manners, which imposed few restraints on the side of decorum, may in some degree excuse, but cannot entirely justify his vanity.”

The vanity of *Linnaeus* is also said to have been so great, and his love of *praise* so unbounded, that he has been frequently exposed to the censure, and sometimes even to the ridicule of his friends.

With so ardent a passion for celebrity, we cannot for a moment suppose they would indulge in indolence or

indifference. No!—they would rather (animated by the hope of enjoying a future existence in the memory of posterity,) exert every faculty of their minds to its utmost stretch, “to advance the happiness of society, and to adorn humanity.”

In a nation like England, where christianity flourishes under the auspices of the government, and where deism and infidelity are almost universally disapproved, it is not difficult to discover the effects this principle has upon authors. It prevents many sophistical, immoral, and irreligious works being ushered into the world to warp the unwary from the paths of rectitude and religion, and to entangle them in the mazes of scepticism and infidelity. And, on the other hand, induces some, though immoral and irreligious, to recommend to others, that religion, which, in fact, they themselves reject.

To what do we owe many of those public charities with which England abounds, but to the before-mentioned principle. For even some of the most avaricious of mankind, that their names may be recorded in the “gilded rent-roll” of some hospital or asylum, and handed down to posterity as men eminent for their benevolence, will apply a part of their possessions to charitable purposes.

On the sons of Esculapius it has so operated as to produce the most salutary effects. For though there exists a set of unprincipled wretches, “who,” to use the words of the classical Knox, “boldly enter on the practice of this art (*physic*) totally destitute of preparatory instruction, and make a merit of their defect; who, without even those few lights which may be occasionally obtained in the course of a servile apprenticeship, assume all the importance of sufficiency, and dictate with an oracular confidence; who scatter pain and death around, under pretence of affording relief; and, for the sake of supporting an unbecoming parade in life, not only delude, but destroy those who apply to them as to friends, under the pressure of the heaviest calamities:” yet were it not for that principle, deeply rooted in the human breast, the *love of popularity*, such characters would abound more than at present they do.

Its effects in the *pulpit*, and at the *bar*, have been no less beneficial. In short, it has on every order of society, in a greater or a less degree, proved a powerful incentive to benevolence and philanthropy; and this, were it necessary, might be shown more at large: but as it would perhaps only prove tedious and uninteresting, I shall dismiss the subject.

*Bridlington-Quay.*

C\*\*\*\*\*.

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*To the Editor of the QUARTERLY VISITOR.*

SIR,—Until I had read the 222d page, No. V. of your improving and entertaining Miscellany, I had been foolish enough to think that to visit the sins of the father upon the children was the *province of him only who made both*. Your friend Lex has, however, it seems, thought differently; because a foolish thing happened once at Market-Weighton, the people of that town, (though somewhat distant the time,) are now to be upbraided with it. Where Lex lives, or how his Grandmother first made tea, I know not; but if like other folks at that time of day, she was foolish enough to boil it by the pound together, to strain off the water and eat only the leaves buttered as we eat cabbage, nobody, I imagine, from such a circumstance, is so weak as to infer that Lex's intellects have suffered by it.

Whether that feeling of the mind, commonly known by the name of prejudice or partiality, is, or is not an innate principle, I leave to Locke and those who differ from him to determine. Certain, however, it is that, generally, we have so much of either one or the other of these about us, that, even with the strongest light, we can seldom induce ourselves to see things as they really are; Lex must, therefore, feel pity rather than displeasure, if, in reviewing the subject of paper and metallic currency, I should dissent from him. Had this gentleman been fortunate enough to have favoured the world with his thoughts on the above subject, about eighteen years ago, he would have met with many whose minds would have been in unison with his own; for I am told about the year 1796, and even prior to that period, a pound note and a shilling would, on demand, have obtained a *real guinea*. In fact, so nicely



were these two media of circulation balanced, that if the guinea had suffered the least loss, either by friction or clipping, that loss was always deducted before an exchange took place, as every body kept scales. The advantage then was with paper: its value was stamped on it—no deductions were required. So long as a person could obtain a guinea for a pound note and a shilling, it was of little consequence what was the value of the former. If a guinea would buy more to-day than it would to-morrow, the holder of paper knew that his notes would do the same thing. Whilst matters remained in this state, most people, except *hoarders*, were indifferent whether they took paper or gold—on account of its portableness, the former was often preferred. In short, the indifference, on this point, was carried so far, that at length a pamphlet appeared, entitled GUINEAS AN ENCUMBRANCE.

In this, as in Lex's paper, many arguments were used to prove the advantages of paper over gold. Whether this author's reasoning—the general opinion, or "Necker's Imperious Necessity," led the Bank of England directors to think that guineas were really an encumbrance is not exactly known; at least one does not wish to be so ill-natured as to say. However, the folks in Threadneedle-street took it into their heads to try the experiment.—From this time, but I may be wrong, I suppose that paper money began to depreciate: paper became one thing and gold another. So soon as cash, I mean golden payments were suspended, first by an Order in Council, and then by an Act of Parliament, in 1797, so soon did all cheques on paper money-making (except a man or company's own prudence, which is not always proof against temptation,) cease. Those hands which before had been tied not to issue more paper than they could demand specie for, particularly those of the Bank of England, were now let loose: that bank became identified with Government, and its paper was made a legal tender—a measure which at once completely removed every apprehension of that shop having again a run on it.

After this time, and even at present, all you can obtain of them for one of their pieces of paper, is another so like

it in feel, make, shape, &c. &c. that one might swear they were twin-brothers.

If, for a moment only, we consider the immense sums of money wanted, from time to time, particularly within the last twenty years, by a Government not at all parsimonious, and which that Government has actually received, the greatest part of which, from its very nature, has been confined to this country.—Is it, I say, at all to be wondered at, even admitting the increased demand for trade, that the circulating medium, the paper money of these kingdoms, should have been overcharged, and that this overcharge, having no other channel into which it could run, has, like the plenteousness of any other commodity, made it cheap, or in other words depreciated it.

In No. III. page 120, of the Q. V. it is said “That the value of the pound note was originally fixed at twenty shillings, and not more could ever be obtained for it; and twenty may be got for it to this day.” This information, I fancy, is furnished *en passant*, as the French say. Lex, I hope, does not mean to affirm that the Bank of England, or any other Bank, will give him twenty old mint-coined shillings for even one of their own pound notes. If, however, he has found out that they will do this, and to any amount, to argue then that paper money is depreciated would be only a waste of time. Lex might, perhaps, of a friend get 20 local, or plain Birmingham shillings for his paper, the intrinsic value of which shillings, in real silver, would not, probably, be more than  $\frac{1}{2}$  or  $\frac{2}{3}$  of what might, twenty years ago, have been obtained for the pound note; but if Lex will accept of these as the full value of his note—one may safely say, that that note is depreciated.

When a man has engaged to weigh one article against another, would it be fair to put into either scale a second, and distinct article, and then say, with the help of this I shall be able to cast the beam?—Certainly not. But allow me to say I mistake much, or Lex has done so—see page 158, Q. V. He says there “so long as 105 Bank notes will discharge a debt of 100 guineas, any argument on the depreciation of our paper currency, in support of a public measure, will be as “baseless as the fabric of a vision.” “In support of a public measure?” let me now ask the gentleman what he means: he surely does not—cannot

intend that this second article, which he puts into the scale with Bank notes, is to be the law of the land. Does he really mean to say that if the legislature insist that 105 notes, whether of any, or of no value, shall pay a debt of 100 guineas, it must be so? Money either is, or ought to be a something of intrinsic worth; and if so, it needs no assistance either from Government, or any body. It would seem, however, from Lex's connecting the system he advocates with the legislature, that all is not right with it; or, in other words, that it needs propping—aye and bolstering too.

A positive law may make a shilling a legal tender for a guinea, because it may direct the courts of justice to discharge the debtor who has made that tender; but no positive law can oblige a person who sells goods, and who is at liberty to sell, or not to sell, as he pleases, to accept of a shilling, as equivalent to a guinea, in the price of them. If, however, such a law was made in England, (here let me hint, that the suspending of cash payments was something like it,) and John Bull felt himself disposed to conform to the letter of it, much as he loves his country, I should be very much surprised if he did not advance his merchandise to twenty times what it was before such a law was made. If the rise (in many instances double) of almost every article in this country has not arisen from the cheapness of money and taxation, I should be glad to know what has been the cause of this advance. A paper, on this subject, would be thankfully received by many of your readers.

Whilst the present order of things continues, and whilst there is in the people a disposition, which I hope may long continue, to support Government; and whilst that power can make button-tops pass for value, perhaps it is difficult to say exactly how much, in this country, the pound-note has depreciated. As, however, "paper money and paper currency" both convey the idea of value, let us, by way of experiment, send a million or two of this sort of stuff to the continent, requesting the good folks there would send us in return any sort of produce, except "Assignats," what they consider its value: and if the return be to the amount of its nominal worth here—then, indeed, so long as Government exists, will it be all a farce about our paper money having depreciated.

Admitting that the Bank of England and all other Banks have property enough to make good every one of their promises—where, in case of alarm, (and such a thing, on a sudden, there might be, for even France, with all her late boasted-of armies, is now in the hands of foreign powers,) would the people run with their pound notes and guinea bills to obtain bread, whilst the bankers were putting their estates into such a shape, as that they could be divided amongst those who held their paper? It is really to be feared that some thousands would perish whilst this was doing. Evils of this sort have already, in some parts of this country, been felt from the failure of paper money-makers. Admitting, however, this difficulty ever attendant on a system solely of paper was got over—to suppose that the mischief would end here, is but taking a narrow—a confined view of the subject. Be it remembered that there is in this country a class of persons, which, besides having its share of Bank notes, holds paper money securities to a vast amount. This class consists of people commonly called stock-holders. To express the extent of their claims when the whole are put together—one has, without joking, to learn afresh one's numeration table.—Don't be startled, when I remind you, that these people hold securities for money actually lent, either at one time or another, to Government, to the amount of 840 millions of pounds sterling. Now, where I ask, in case of alarm, are the people to look for the value of the promises made to them? The money has been borrowed—and spent—the debt is just; but where is the source of payment—where is the mortgage deed?

How this country could have borrowed so much money, in so short a time, would puzzle any man to tell. The debt only began in 1692, and it took 105 years, even partially assisted by paper, that is up to 1797, to make it 500 millions; since which time, that is since all cheques on the Bank of England ceased, it has increased 340 millions in seventeen years: and where and when it will end, for it has been long promised that it should end, to man is not known. In giving this short statement of figures, I may probably not have been correct as to a few pounds; but the sum altogether of which I have been speaking is so large, that even a million or two will make but little difference.



Lex seems much pleased with the idea that from the stamp duty on paper money, the state is reaping a great advantage; but may I be allowed to inform Lex, that this, and all other benefits derivable from paper, as paper only, are but as a drop to the ocean, when contrasted with the mischief this system has produced, is producing, and which, without great wisdom, will produce either upon us or ours. To enumerate all the evils already felt from it would be lengthening this paper too much (indeed I have to apologize to you as it is); suffice it then here to say, that altho' this country, with the blessing of God, has produced us plenty of the necessaries of life, particularly bread, these necessaries cannot be afforded cheap, lest from the failure of those revenues absolutely required, not to pay off, but to pay only the interest of the £40 millions, of which we have been speaking, the country should be ruined.

Seeing that great and sudden changes take place in the affairs of nations, as well as of individuals, I would ask, ought that system of circulation, or currency, in which all are so vitally interested, to be termed an advantageous one, which, by a single breath, or even the shadow of an alarm, may be totally destroyed in a moment—turning with it thousands and tens of thousands on the world pennyless.

Better had it been that as a nation we had been content to have jogged on in the old fashioned way, that is, to pay with intrinsic value in our pockets, as to be what we now call ourselves—rich upon such an uncertainty. If our improvements had been fewer, and our incomes nominally smaller, our expenses would really have been so too—a most material point. What we had got we might, without the fear of its flying away, have left to our children.—As no change probably, except that which will destroy all things, will ever again materially affect the value of gold—what a breath has done before, it may do again, that is destroy paper.

Yours,

A NEW SUBSCRIBER.

*Barton-on-Humber, 13th April, 1814.*

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SIR,

By a notice on the cover of No. VI. I understand that from "*A New Subscriber*," and "*Justitia*," you have received observations on my paper-system; and the conditions on which you have promised to insert them present a threatening aspect. In times like the present, when the effects of war, like those of a storm, are visible in the lessening wave; and the memory so cheered with martial exploits as to exclude almost every other subject, it is natural to form our ideas of the odds by the numerical force of the parties at variance; but if we take a right view of the subject, we shall be able to see that manual warfare differs materially from a polemic contest. In the former, by a superiority of numbers, the enemy may be outflanked, a party may *debouche* in his rear; whilst in the latter, guided by truth, a man may defend his sentiments successfully against a host of writers, whatever abilities they may possess, if they have not thought sufficient to enable them to form a right judgment on the case in dispute.

Under the influence of these reflections, I enter on a reply to *Amicus and Co.* free from apprehensions either for the safety of myself, or the system I have undertaken to defend. On a general view of the Weighton letter, it is manifest that its author has been more anxious to prove that I am depreciated than that paper currency is lowered in value; consequently, I shall have little more to do than to correct mistatements or misrepresentations with which it abounds; and as *Amicus* was in possession of the means of being correct, his claim on my candour is very small. He informs you, (pa. 252,) that he and his friends are inclined to think that I do not understand my subject; nobody will doubt that they are so inclined. The most prominent features in the next article are the words "*opposes*" and "*beaten from their ground*." The first shews that they have mistaken the defendant for the plaintiff in this case; and the second reminds me of a character of puppetshow—notoriety—who made others run, by running himself, that they might run after him.

I suspect that the sentence which begins with the words "when a man shuffles and shifts, &c." originated with Mr.

Simpson, in a controversy with the Editor of the Ladies' Diary. Had I borrowed my "witty sayings," (as he has repeatedly termed them,) I might have returned his significant sneers with a blush. I have no knowledge of the people of Market-Weighton, but what I have learned from *Mrs. Shipley* and *Amicus*. From what the former said, I understood that they could not discriminate between a duet and a solo; and, from what the latter has written, (pa. 156) it appears that they decided on the question of paper currency under the influence of a speech, delivered by a scientific schoolmaster, in terms which were not generally understood. It was in consequence of the impression which the above information made, and not because the people of Weighton were good-natured, that I drew my very modest conclusion. The distinction between a determination to purchase books, and having them in possession, was so easy as to warrant the supposition that they had not any other book in the society, at the time alluded to.

*Amicus* has manifested as great a partiality for the words "militate against his own arguments," as he has for "witty sayings," having repeated them, (in nearly the same order,) an equal number of times. As I had not any design either to puzzle the lawyers, or himself, I will endeavour to define the similarity between notes and the title-deeds of estates: the former are proofs that the money or value has been received; the latter, (as he very properly observes) are proofs that the money has been paid. The former are bits of paper; the latter are bits of parchment. With the one you may pay for estates, and obtain the title-deeds; with the other you may obtain notes from the bankers, (pa. 221.) I have said and now repeat it, that the question is not whether a golden guinea or a note is the more valuable. That I ever asserted that paper is better than gold, and afterwards allowed that gold is better than paper, in the sense he has conveyed it, I deny in the most unqualified terms. To be convinced of this, and also of his error of taking credit to himself and others of the little society, for having compelled me to acknowledge that a guinea is better than a note, he may turn to page 120, and read as follows—"when the latter first appeared, their relative difference, in height, was as

twenty to twenty-one; since that time, the ratio has increased as twenty to twenty-eight." Three months after, (pa. 157) the old farmer makes the difference three shillings less. Since then, not more than ten months having elapsed, their ratio is as 20 to  $22\frac{1}{2}$ ; and their value may soon be at *par*.

It is true I have attempted to shew the advantages of a paper over a metallic currency; and those advantages will still continue, whatever the price of bullion may be, as must appear evident to every one who is capable of distinguishing between a circulating medium, and the value of the things of which this circulating medium is composed.

"If, from this day, notes should cease to be issued," it is probable we should have a gold currency, and the demand for bullion, in the market, would be such, as to cause a temporary rise in that article of merchandize; consequently such guineas as are yet unsold would obtain a higher price. I am already persuaded that the notes now in circulation, like all others that have been before them, will pass away,

"And leave some other of their race,

To seize their wealth, and take their place."

And so long as the drawers continue to take them up with Bank, or other Bankers' notes, and credit those who return them in payment, at 21 shillings each, that will continue to be their value.

If the people collectively were persuaded that notes would never be taken up with guineas, it is probable that a majority would join their clamour with Amicus and Co. and raise their voices so high against paper currency, that the description Milton gives of the *Babel-builders* would apply to them:

Forthwith a hideous gabble rises loud  
Among the builders; each to other calls  
Not understood, 'till hoarse, and all in rage,  
As mock't they storm —————  
Thus was the building left.

But as individuals, their unwillingness to part with them, at less value than they had received them, would operate so as to cause private interest to prevail over public clamour.



To make gold—fluctuating gold—the standard of payments, would draw with it a train of absurdities, not less ridiculous than if a serjeant should go into the country to recruit for the army, and take a *thermometer* for his standard. On his return, the commanding officer would ask by what he had measured the men, seeing some of them as tall as giants, and others mere pigmies—"An't please your honour, I—I—measured them by this here thing; because I was told by every body that it was used all over the world."

It is time we should cease to kick each other's shins by the side of the hedge, whilst the ball lies in the field unmolested.

LEX.

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## REFLECTIONS ON IMMODERATE DRINKING.

THE common opinion, that the faculties are enlivened by drinking a small quantity extraordinary, is ill founded; for a man, who requires strong drink to exhilarate him, is either ill-natured, or has not a proper degree of spirit: in either case a little reasoning would do better than the extraordinary glass, without running this hazard—that by going a step or two farther, all is wrong again; the sullen man becomes quarrelsome, and the bashful man noisy.

In Italy, where men are allowed to have the quickest and most subtle wit among the Europeans, the bottle is never called in to make them shine. Sherbets and small liquors are drunk at their assemblies—only because the climate requires them:—a man heated with liquor there would be thought fitter for his bed, than for conversation; indeed so he is every where, for many reasons. Wit is only commendable when well applied;—a sprightly saying, on a proper occasion, pleases men of sense; but a string of jests is only fit for a buffoon.

If it should be agreed that wit might be raised by wine, and that our climate warrants strong liquors, as that of Italy does cool ones; yet it is a dangerous experiment, unless we had a machine for drinking, a kind of barometer, that would shew all the degrees between exhilaration and madness; and this regulator must be fitted to every man's

constitution, and every man must be supposed to have reason enough left, (when he has parted from his reason) to stop at a certain glass, in spite of ten thousand intreaties to drink another.—Every man who allows himself time to think, would be as fearful of trying the strength of his understanding this way, as of advancing to the edge of a precipice to try whether the strength of his brain would bring him back.

There are some, perhaps, who will pretend that drinking may be allowed to strong constitutions; and, I am sorry to say, that, in all ages, there have been people silly enough to value themselves upon this strange qualification.—It was reported by the Athenian ambassadors to the people, with great signs of admiration, that King Philip of Macedon could drink more than any of his subjects. Demosthenes, who was not one of Philip's admirers, answered, it was no great compliment paid to a Prince, to compare him to a sponge. His remark will be everlastingly true—an enormous swallower of liquor is no more than a human sponge.

It may indeed be allowed that many, who have had an indisputable title to wit and parts, have drunk immoderately, and, generally speaking, have drunk them away; but if men of wit do wrong, does it follow that to have the reputation of wit, we must imitate them?—or, if one may be allowed to play on the word, ought we to affect wit at the expense of our wits?

The two great blessings of mankind are serenity of mind and health of body; both of which are best preserved by strict sobriety. It is true, a man must be at some pains to find out proper subjects for the employment of his thoughts, when he is sober; but this is the business of a reasonable creature: whereas laughing, swallowing, and talking idly, are employments below human nature, and, as far as the comparison will admit, below even a brute.

It is annexed to human nature to have a portion of care, and he who endeavours to avoid that assigned him by nature, wilfully takes a larger. Intemperance is also the source of most diseases, which arise either from our excesses, or from those of our ancestors.

As a proneness to drinking leads a man into a variety of evils, which he had never thought on, so an inflexible sobriety engages a man in good habits which he could

never otherwise have acquired.—A sober man must do something consistent with reason; he, therefore, casts about for something that may please him also: this leads to the study of some science, or to the general study of all science, according to the natural bent of his genius.—In the pursuit of such views, he finds a sprightliness in his mind, warmer and better founded than any derived from strong drink, and unattended with any flagging of the spirits: he goes to rest tranquilly, leaving nothing with which to reproach himself: he rises cheerfully, because he has new, innocent, and worthy schemes to accomplish.—Whereas, he who drinks, falls asleep without knowing it; is uneasy when he awakes; and, vexed at being mad yesterday, makes himself mad to-day, that he may forget it.—In this manner the drunkard shortens the period of his natural existence; and, by so doing, commits a crime of no smaller magnitude than suicide.

Pythagoras being asked how a man addicted to drunkenness might be cured,—answered, by considering what ills drunkenness brings on him. This may be equally applied to those who drink wine, as to those who drink beer: the power of thinking is decayed as much by the former as by the latter; and the constitution rather more hurt by a foreign poison, than by a domestic one. Moreover, urging pleasure produces pain. A man drinks a glass at his meal with a proper relish; and, in this sense, “wine” may be said to “gladden the heart of man;” carried further the blessing is lost, and we spoil our taste, both for the present and the future. If once excess introduce disease, we must bid adieu not only to the pleasure which produced it, but to all pleasure whatsoever.

*Guisbrough, July 14th, 1814.*

J. Y.

We are requested to insert the following, it being an existent circumstance.

To the VISITOR,

O curas hominum! O quantum est in rebus inane!—PERS.

CUPIDUS in early life married, and obtained, as his wife's portion, a sum under 1000*l*. By parsimonious saving, for

nearly 60 years, he has amassed four times that sum, and an annual income of about 250*l*. His good DEPARCA and he live a short distance from town; and, as keeping a servant would be an insupportable expense, he kindly assists in *all* domestic offices. His pipe, and the thoughts of his store, keep his mind in perpetual agitation; and lest he should become poor, his charity is extended only around his fire side. Having no relatives to enjoy his wealth when he will be no more, and mindful of mortality, he has consulted several friends how he may best dispose of his property; whether he shall take that honour upon himself, or resign it to lovely Deparca. As they appear either unable, or unwilling to advise him, and he cannot well be called *compos mentis*, (submitting mostly to petticoat government) I trust you will look down with an eye of tenderness upon the *much to be pitied Cupidus*; visit and console him, that his wealth may not cause his "hoary hairs to go down with sorrow to the grave." But should you prefer his submitting the honour of disposing to Deparca, gently advise her not to lay out their store in a marble statue of Cupidus, lest that should too nearly resemble him in body and soul; nor in the erecting a monument to his memory, lest his former benevolence towards the neighbouring villagers should cause them to deface it.

COMMISERATUS.

Manchester, April, 1814.

Mr. EDITOR,

I SHALL consider myself much obliged, if any of your contributors will favour me with a poetical translation of the following Epitaph. Yours, respectfully,

Gainsborough.

W. T.

## Epitaphium

IN ELISAM,

REVERENDI JACOBI COX, S. T. P.

UXORI VALDE DEFLETAM,

QUÆ DIEM SUPREMUM OBIIT

17MO CAL. AUG. MDCCCXII.

ANNOS QUADRAGINTA ET ALTERUM

NONDUM NATA.



Blanda tibi requies tumuli, fidissima Conjux,  
 Sit, blandusque sopor, dum tuba sancta vocet.  
 Tunc O si tecum purus, felixque resurgam !  
 Si mea sit rursum dextera juncta tuæ !  
 Judicis at summi timeam si conscius ora,  
 Extendas trepido, dulcis Elisa, manum.  
 Me scelere indignum introducas purior ipsa,  
 Sic eris in cœlis, hic mihi quod fueras.

To the EDITOR,

THE following Latin Oration was delivered at Oxford, in honour of the Prince Regent, and the other illustrious visitors, by Mr. CROWE, the venerable Public Orator of that University, the effect of which was much increased by his serious and impressive delivery. As the production of an eminent classical scholar, its insertion in the Quarterly Visitor, will, no doubt, be acceptable to your readers: some of whom, I hope, will favour the public with a translation.

G.

### ORATIO

HABITA IN THEATRO SHELDONIANO OXONIÆ,

*Die 15 Junii, A. D. 1814,*

A GUILIELMO CROWE, LL. B.

Publico Univ. Oratore.

Serenissime Princeps, dilectissimi Regis nostri vicem gerens, vosque augustissimi Reges, duces invictissimi, illustrissimi Hospites.

QUANTUM hodierno die gaudium universi capiamus, ego licet sileam res ipsa declarat; cum propter adventum vestrum optatissimum, non modo homines omnium ætatum et ordinum, sed etiam mœnia, ipsa videantur, atque urbis tecta exultare. Magno sane honore et incredibili lætitia cumulastis Academiam Oxoniensem, quod eam visere dignati estis, quod hoc potissimum tempore, cum vobis non solum ut hospitibus gratulari possimus, verum etiam ut servatoribus nostris gratias agere meritissimas, ideo quod per eximiam virtutem vestram, a gravissimo bello salvi tandem et liberati sumus. Jam vero ille vester tot

potentissimorum Regum et Principum consessus perfundit hæc loca lumine quodam novo, et splendido, et quale nunquam antehac huic Academiæ, præter hanc nulli affulsit. At non ii sumus profecto, qui nosmetipsos honore tali dignamur; neque tam arroganter quicquam a me dictum aut conceptum esse velim: cum autem mente repeto tot viros præstantissimos, qui omni genere scientiarum hic floruerunt, tot Principes et Reges Collegiorum nostrorum aut fundatores, aut ipsos disciplinis nostris instructos, ante omnes vero magnum illum Alfredum, a quo, Tu Princeps augustissime, genus ducis tuum, cujusque sceptri hæres tu es amplissimus, Alfredum illum, quem conditorem Academiæ nostræ vindicamus, tum vero de dignitate ejus dissimulare non licet. Quin Ipse, si nunc adesset, jure optimo posset de Academia gloriari sua. Quapropter, oro, liceat mihi vicem ejus sustinere paulisper, dum voces proferam in persona graviori, et digna quam vos, Augustissimi Reges, attente audiatis. Eum igitur putatote vobiscum sic loqui.

Quam aspicitis Academiam, Hospites illustrissimi, omnium fere quæ exstant antiquissimam, ego princeps formavi. Postquam enim crudelissimum hostem debellassem, (quemadmodum Vos nuper fecistis) nec prius neque sanctius quicquam habui quam ut sedem quandam in regno meo stabilirem, ubi literæ humaniores, et scientiæ, et pacis artes coli possint; sciebam enim quantum hujusmodi studia ad summi Dei honorem, quantum ad humani generis felicitatem, conferre valeant. Sperabam quoque tam honestam operam a me inchoatam, ab aliis post me Regibus et Principibus viris auctam et amplificatam fore; tum vero partem istius gloriæ ad me redundaturam. Nec me fefellit mea spes. Hæc est illa inclyta Oxonia, cujus nomen etiam ad ultimas gentes et populos remotissimos pervenit: cujus ego alumni, tanquam militibus meis usis, multas de barbarie, de inscitia, de impietate, victorias reportavi; plurima porro litterarum posui tropæa et monumenta, quæ nulla delebit vetustas, nulla unquam obscurabit oblivio.

Hæc Alfredo fas esset magnifice prædicare: nos humilia et sentire et loqui decet. Nunc autem a Vobis, Augustissimi Hospites, petimus ac etiam oramus, ut qua benignitate huc advenistis ad Academiam nostram visen-

dam, eadem hic excipere velitis, quæ officii et reverentiæ gratia facimus. Parva quidem sunt, sed ex animis gratissimis proficiscuntur, sed propensissima voluntate persolvimus, sed justissima de causa vobis debemus : quoniam, ut tranquilla pace jam fruamur, quod cum studiis nostris apprime accommodatum, tum maxime optandum erat, id vestris, Augustissimi Principes, consiliis prudentissimis, vestra, Duces fortissimi, admirabili et pœne divina virtute, et nobis, et totias Europæ gentibus et nationibus est effectum.

## Poetry.

### ELEGIAC STANZAS,

*Written in a secluded and solitary situation.*

AMID the wood, where oaks their branches spread,  
On daisies sweet, and flow'ry turf reclin'd,  
I find from cank'ring care a downy bed,  
And give my grief and sorrows to the wind.

These ample woods that clothe the valley's sides,  
The Western breeze that o'er the landscape blows,  
The crystal stream that o'er the pebbles glides,  
Soothe each tumultuous passion to repose.

No more I think of patient merit scorn'd,  
No more by great men's frowns or pride oppress'd,  
*Friendship* that's false, and *Love* that's unreturn'd,  
Now blunted, strike on my unruff'd breast.

The stormy passions, that in folly's round,  
A dread dominion o'er the bosom keep;  
That oft o'erleap the space of reason's bound,  
By these soft fanning gales are lull'd asleep.

No more the frenzy'd impulse now I feel,  
To taste enjoyment in the lap of pain,  
To join the throng in madd'ning pleasure's reel,  
Or the luxurious cup of Bacchus drain.

O world ! a weak disciple of thy school,  
I nurs'd with rapture hope's delicious dream;  
And fondly echo'd this fallacious rule,  
That "*Honesty and Worth procure esteem.*"

I thought that *Wisdom* well might awe the crowd,  
That deeds of vice and folly were abhorr'd,  
That *Virtue*, in her various actions proud,  
Might claim our praises as her least reward.

But each, a servile flatterer, meanly strives  
To varnish vices that should stain the breast;  
While the broad stare that vacant folly gives,  
Is turn'd to beauty by a tinsell'd vest.

Scenes such as these disgusted I behold,  
See idols that mankind themselves have made,  
Procure a homage by all-powerful gold,  
And from the poor get adulation paid!

Society! thus govern'd and upheld,  
To thee were preferable the simple plan;  
When in a happy state he roam'd the field,  
'Ere baneful lux'ry had degraded man.

O that 'twere mine to tread the ample green!  
To sport at ease in nature's simple joys!  
Where no ungen'rous wish might intervene,  
With *Friendship* pure, and *Love* without disguise.

Yarm.

CLERICUS.

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### CONTEMPLATION.

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ONE night when whist'ling through the trees,  
The blust'ring North wind blew;  
And Cynthia seem'd-as if afraid,  
The stormy scene to view;

The murky clouds in grim array,  
Stern Boreas whirl'd along;  
When thus a Bard, by care oppress'd,  
Pour'd forth his mournful song:—

“ Congenial to the heart of woe,  
Is elemental strife;  
Methinks when tempests loudly roar,  
They soothe the ills of life:

Yet time was erst, when nights like this,  
Possess'd no charms for me;  
But ah! succeeding years have shewn,  
How chang'd the mind may be.



The murm'ring rill, the beauteous grove,  
 I pass unheeded by,  
 And seek the church-yard, lone and drear,  
 Where mould'ring mortals lie.

There oft, when midnight's deepest gloom,  
 This nether world pervades,  
 I pensive muse amongst the tombs,  
 And court the world of shades :

And oft I think, as wand'ring o'er  
 The low and silent dead,  
 That haply once like me might live,  
 The turf on which I tread.

Man's life is as a winter's day,  
 Denied the cheering sun ;  
 But Jove decrees what we must bear,  
 And may his will be done."

G.

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### ON ATHEISM.

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How weak the Atheist's argument—how odd—  
 Who to be happy, first denies a God ;  
 Then, with too little faith, truth to believe,  
 Can show too much—an error to conceive :  
 So inconsistent, and his folly such,  
 He trusts too little, while he trusts too much.  
 A foe profess'd to God—Almighty's laws,  
 Yet a blind bigot in the Devil's cause ;  
 He from free-thinking, hopes to gain some light,  
 Thinks freely on all subjects, but the right ;  
 A hint there is a God, raises a doubt,  
 And prejudice, puts weaker reason out ;  
 Of reason proud, by passion rul'd alone,  
 Because he'd have no God, concludes there's none ;  
 Thinks chance, with blind effect, true order brings,  
 And harmony, from wild confusion springs ;  
 Springs of itself—spontaneously all grow,  
 And the created, are Creators too.  
 Then immortality he'll disbelieve,  
 Yet starts to think he cannot always live ;  
 Dreading it true, a future state denies,  
 And while he laughs at death, with fear he dies ;  
 Despairing, launches to some future state,  
 Repents his folly, but repents too late.

Guisbrough.

J. Y.

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*ON THE SLAVE TRADE.*

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SHALL Gaul wear the emblems of peace,  
Yet traffic in sinews and bones !  
Shall England, I say, acquiesce,  
As if Negroes were timber and stones.

No ; tell them that Negroes are men,  
Endow'd with a rational mind ;  
Who, tho' they may differ in skin,  
Oft excel the polite and refin'd.

O liberty ! dear to my heart,  
That crowns not the African's head ;  
What hand shall condolence impart,  
When thy balmy pleasures are fled.

Without thee, what hopes have we left ?  
The victim from happiness torn,  
Of nature's first blessing bereft,  
Beholds with fresh horrors each morn.

No comforts for him beams the sun,  
But vassalage clouds ev'ry joy ;  
As if but each moment begun,  
He droops at his hateful employ.

Then, multiplied tortures increase,  
With groans, big with anguish and pain ;  
O France ! you but mock at a peace,  
If thus your lost wealth you regain.

The muse droops her sorrowful head ;  
Humanity sickens with grief ;  
To England, by gratitude led,  
Poor Africa flies for relief.

In the bosoms of Christians she reigns,  
On the broad, the firm basis of love ;  
Nor, till her lost rights she regains,  
Will we cease the base deed to reprove.

For more than mere freedom we trust,  
To give her the fountain of light ;  
To shew her the hope of the just,  
And raise her from error's dark night.

Then join the compassionate host,  
 To sever her heart-galling chains;  
 And shout, 'till her sorrows be lost,  
 In the music of liberty's strains.

For why should such tyranny be  
 To fatten her barbarous foes?  
 Shall blood pay for sugar and tea?  
 And comforts be bought with repose?

No, rather let colonies fail,  
 Than the howlings of man should pervade;  
 And the lion and tiger prevail,  
 Than the lions and tigers of trade.

Hull.

T. E. ABBOTT.

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### Answers to Queries.

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(32) *Answered by Mr. GLENDENNING, Yarmouth.*

By the laws of Hydrostatics, a body weighed in air, (which is a fluid) loses a portion of its weight, equivalent to the weight of a similar volume of that fluid. In summer the heat dilates the air, and the same volume is necessarily lighter in proportion to the degree of heat; consequently the body loses less of its absolute weight, or is apparently heavier than in winter, when the air is more dense.

*The same by Mr. WATERLAND, Thelby.*

I SUPPOSE a body weighs more in summer than in winter, on account of the sun's being at a greater distance from the earth: it is then, with respect to the earth, in its distant focus; consequently, the attractive power of the sun will be diminished, and that of gravity, or weight, proportionally increased.

*The same by Mr. HARRISON, Jun. Flixborough.*

It is evident that bodies weigh more in rarefied air than they do in air that is dense. In summer, the air being reduced to a state of rarefaction, by the heat of the sun's rays, the resistance of the medium is less than it conse-

quently would have been, had the air not been in a rarefied state; therefore, I conclude that is the reason why the weight of bodies is greater in summer than in winter.

Also by *Messrs. Baines, Putsey, and Spectator.*

(33) *Answered by Mr. PUTSEY, Pickering.*

As animals are furnished with a *panniculus adipous*, replete with fat, which infests and covers all the fleshy parts, and screens them from external colds, plants are encompassed with a bark replete with fat juices, by means of which the cold is kept out, and, in winter, the spiculæ of ice prevented from fixing and freezing the juices in the vessel. Hence it is that sort of trees remain green the year round; because their bark contains more oil than can be spent and exhaled by the sun.

*The same by Mr. BAINES, Jun. Horbury-bridge.*

EVERGREENS, it is true, retain their leaves longer than other plants; but they ultimately cast them. From observations made on the *holly* and *ivy*, it appears they are furnished with a new set of leaves every spring, which they retain the whole winter. The following spring they are easily distinguished from the new leaves, by their largeness, blackness, and languid appearance. In the succeeding winter most (if not all) of them fall off. I believe no substantial reason can be assigned why they do not cast their leaves, when other perennials do. Nature, it seems, has made them more hardy; enabling them to stand the rigours of one winter, before they decay. In plants which shed their leaves annually, we observe some species cast them earlier than others; this appears to be owing to their tenderness.

*The same by Mr. YORKE, Guisborough.*

WHENEVER the circulation of the sap is stopped, the leaf withers, dies, and falls off: this is the case with a number of trees, shrubs, and plants, every year.—On the contrary, the leaves of evergreens having a hard oily coat, the circulation of the sap is protected from the extremities of the cold; and is permitted to circulate freely during the ravages of winter.



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(34) *Answered by Mr. ENGLAND, Normanby.*

THE Right Rev. Bishop Watson remarks that the same appearance is observable on the outside of a silver (or other) vessel, into which iced water has been put, in summer time. As the Bishop's explanation of these appearances coincides with the opinions of the most eminent philosophers in Europe, in the process of evaporation, I shall quote his words: "These, and other appearances of the same kind, may be explained on the same principle. Warm air is able to retain more water in solution than cold air can; when, therefore, warm air becomes contiguous to the outward surface of a vessel containing cold liquor, it is presently cooled to a certain degree, and in being cooled it is forced to part with some of the water which it had dissolved, and this water, ceasing to be suspended by the air, attaches itself to the surface of the cold vessel."

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*The same by JUVENIS, Manchester.*

IT has been ascertained that the atmosphere contains a portion of water in solution, in the ratio of about one per c. Now, as water is converted into steam by heat, and may be again condensed by cold, I imagine that the extreme cold of the bottle and its contents, condenses the steam which is contained in the air immediately surrounding it; and this adheres to the surface of the bottle, in the form of watery vapour.

Also by *Messrs. Baines, Osmond, Putsey, Waterland, and Yorke.*

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(35) *Answered by Mr. BAINES, Jun.*

CARBONIC acid is heavier than common air; and, consequently, occupies the lowest situations. It is disengaged in vast quantities, in the form of gas, by the decomposition of vegetables heaped together by the fermentation of wine and beer, by the putrefaction of animal matters, and by almost every species of combustion. It is found in various subterraneous places; as mines, coal-pits, cellars, tombs, &c. Now, it is well known that all acids have a strong

tendency to combination ; and as this is produced so plentifully and occupies the lowest situations, where lime-stone, chalk, magnesia alba, &c. are found, we are naturally led to conclude that it enters into combination with these calcareous substances. —

*The same by Mr. YORKE, Guisbrough.*

CALCAREOUS earth is formed from accumulated heaps of shells, the stony remains of marine animals, dispersed in various places, during the deluge ; when, as philosophy informs us, the whole surface of the earth was in a state of fluidity. Wherever lime stone has been dug, shells have been found ; from which circumstance we are led to conclude that a great part of the calcareous earth owes its origin to the above cause. From shells, therefore, it must have acquired the carbonic acid. —

*The same by JUVENIS, Manchester.*

ATMOSPHERIC air, beside oxygen and nitrogen, (which are its chief ingredients) and several other substances, contains one part in a thousand of carbonic acid gas ; which calcareous earth, when exposed to the atmosphere, has the property of extracting.

*Mr. Putsey also answered this query.* —

(36) *Answered by Mr. GLENDENNING, Yarmouth.*

WHAT uninformed mind can survey the amazing series of vast basaltic columns, in the county of Antrim, called the Giant's Causeway, can inspect the accuracy in their figures, the regularity in their joints, the niceness of their articulations, and refrain from concluding that the whole is a work of art? But in answer to the question—who were the artisans? the mind would necessarily infer, the strength of the artisans must have been superior to that of the present race ; or, in other words, the artisans were Giants. Thus, it is at least probable, the name originated. This conjecture is strengthened by the fact that the magnificent basaltic pillars, in the neighbourhood of Ætna, are called the *Rocks of the Cyclops* : for the Irish Giants and the Sicilian Cyclops were understood to have been equally huge and athletic.

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## Grammatical and Philosophical Queries.

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(38) *By MIDAS, Driffeld.*

IT is a well known fact that water poured on tar, or pitch, in a boiling state, sets it on fire; but when sand is applied to it, it extinguishes the fire: required the reason?

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(39) *By Mr. MAFFETT, Plymouth.*

ARE *fetter* and *tie* synonymous terms?

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(40) *By JUVENIS, Manchester.*

ACCOUNT, on philosophical principles, for the rumbling noise and repeated echoes of thunder.

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(41) *By SPECTATOR, Hull.*

IN some inland counties, also in gravel pits, shells and other marine productions are found. What reason can be assigned for this, as there is no account of these places ever having been covered with water?

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(42) *By Mr. BAINES, jun. Horbury-bridge.*

WHENCE originates the intoxicating quality of fermented liquors?

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(43) *By Mr. ENGLAND, Normanby.*

THE mixture of some substances produces cold: how is this effected?

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(44) *By Mr. YORKE, Guisbrough.*

How are we to account for the red coral, which is so commonly found at sea, never being found in the fossil world; whilst, on the contrary, the white fossil coral is frequently found?

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(45) *By Mr. YOUNG, Manchester.*

ARE ideas innate? if not, why does not an idiot become wise by acquirement?

## Answers to Mathematical Problems.

(58) Answered by MESSRS. G. LENG, HINE, PUTSEY, WINWARD, and WISEMAN.

ADD  $x$  to each side of the equation, and  $\overline{x+6}^2 + 2\sqrt{x} \times x + 6 + x = x + \sqrt{x+138}$ , or  $(x + \sqrt{x+6})^2 = x + \sqrt{x+6} + 132$ ;  $\therefore (x + \sqrt{x+6})^2 - (x + \sqrt{x+6}) = 132$ , a quadratic; hence  $x = 4$ .

The same by MESSRS. LAMPLUGH, PAGE, and YOULE.

By adding  $x$  to each side of the equation, and extracting the sq. root  $x + 6 + \sqrt{x} = \sqrt{x + \sqrt{x+138}}$ .

Now, for  $x + \sqrt{x}$ , put  $y$ , and the equation becomes  $y + 6 = \sqrt{y+138}$ , or  $y^2 + 11y = 102$ ;  $\therefore y = 6$ ; and  $x = 4$ .

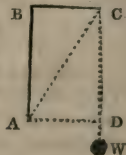
The same by MESSRS. BAINES, jun. GAWTHORP, RYLEY, and WHITLEY.

PUT  $z = \sqrt{x}$ ; then the equation becomes  $z^4 + 2z^3 + 12z^2 + 11z - 102 = (z^2 + z - 6) \times (z^2 + z + 17) = 0$ . From the first equation  $z = 2$ , or  $-3$ ; and, from the second,  $(\pm \sqrt{-67-1}) \div 2$ ; which expressions exhibit all the roots of the biquadratic equation.

Also by MESSRS. CHAPMAN, LONGDIN, MAFFETT, MAIR, STRINGER, TINDALL, WINWARD, and YORKE.

(59) Answered by MESSRS. ENGLAND, (Normanby-School, Burton-Stather) PUTSEY, RYLEY, and WISEMAN.

LET ABC represent the crane; then, if the force or weight (160), suspended at C, be denoted by AB (20),  $AB (20) : 160 :: BC (14) : 160 \times 14 \div 20 = 112$ , the force or stress, on the pivot B, in direction BC.



The same by Mr. YORKE, Guisbrough.

IF ABC represent the crane, W the weight, suspended at C, P the stress on the pivot B; then  $W \times BC \div AB = P = 112$  cwt. For, by Mechanics,  $W \times S. L. ACW = P \times S. L. ACB$ .



*The same by Mr. GAWTHORP, Leeds.*

DRAW AD  $\parallel$  BC, meeting CW in D; then AD = BC; and BAD may be considered as a bended lever, having the weight W acting at D: hence  $W \times AD \div AB = 112$  cwt. the stress at B.

Also by Mess. Baines, Chapman, Froude, Harrison, Hine, Lamplugh, G. Leng, Longdin, Maffett, Mair, Page, Stringer, Treeby, and Winward. — — —

(60) Answered by Messrs. MAFFETT, PUTSEY, and TREEBY.

By the collision and the laws of falling bodies,  $1^2 : 3^2 :: 213 : 1917$  feet, the height above the plane; consequently  $1917 - 213 = 1704$  feet, the height above the Minster. Moreover  $1917 + 2(213 + \frac{2 \times 13}{9} + \frac{2 \times 13}{8 \times 1} + ad\ infinitum) = 2396\frac{1}{4}$  feet, the space passed over by the ball.

*The same by Messrs. FROUDE, HARRISON, KILLINGBECK, and YORKE.*

LET  $x$  denote the height, above the horizontal plane, whence the ball must fall; then, per problem,  $x \div 9 = 213$ ;  $\therefore x = 1917$ ; and the spaces passed over will be equal to the series  $x + 2x \div 9 + 2x \div 81 + \&c. ad\ inf.$  The sum of which is  $x + x \div 4 = 2396.25$  feet.

Also by Messrs. Baines, Chapman, England, Gawthorp, Hine, G. Leng, Longdin, Mair, Ryley, Winward, Wiseman, and Youle. — — —

(61) Answered by Messrs. BAINES, HINE, and WHITLEY.

PUT  $a = 10$  feet, the plane's height,  $P = 16$  st.  $W = 12$  st. and  $x =$  plane's length; then, by mechanics, the accelerating force of  $W$ , down the plane,  $= aW \div x$ : hence the moving force of the two bodies is  $= (Px - aW) \div x$ ; and the accelerating force is  $= (Px - aW) \div (Px + Wx)$ ; but the time of describing the plane varies as  $\sqrt{x \div \text{acc. force}} = \left( \frac{Px^2 + Wx^2 \div Px - aW}{Px - aW} \right)^{\frac{1}{2}} =$  a minimum; therefore  $x^2 \div Px - aW =$  a minimum; which, put into fluxions, &c. gives  $x = 2aW \div P = 15$  ft.

Also by Messrs. England, Froude, Gawthorp, Harrison, Killingbeck, Lamplugh, G. Leng, Longdin, Maffett, Mair, Page, Putsey, Ryley, Stringer, Treeby, Winward, Wiseman, Yorke, and Youle.

(62) *Answered by Mr. GAWTHORP, Leeds.*

LET  $x = 2y$ ; then the formulæ become  $7y^2 - z^2 - yz$ ,  $(y + z)^2$  and  $z^2 + yz - 5y^2$ . Put the first  $= m^2$ , and the third  $= n^2$ : thence  $2y^2 = m^2 + n^2$ . Take  $m = 7n$ ; hence  $y = 5n$ , and the first equation will be  $175n^2 - 5nz - z^2 = 49n^2$ : whence  $z = 9n$ ;  $\therefore x = 10n$ , and  $y = 5n$ . If  $n = 1$ , the numbers are 10, 5, and 9.

Also by *Messrs. Darby, Putsey, Ryley, and Yorke.*

(63) *Answered by Messrs. PUTSEY, MAIR, and RYLEY.*

DRAW the given circle, likewise two indefinite tangents to it, intersecting each other, at right angles. On the said tangents form a square, whose side  $=$  the diameter of the given circle—the diff. between the diameter and side of the inscribed square; then, through that angle of the square which meets the hypotenuse, draw a tangent to the circle, terminating in the indefinite lines, and the triangle will be completed.

Also by *Messrs. Baines, England, Froude, Gawthorp, Glendenning, Harrison, Hine, Killingbeck, Lamplugh, G. Leng, Maffett, Page, Stringer, Treeby, Winward, Wiseman, Yorke, and Youle.*

(64) *Answered by Messrs. FROUDE, HARRISON, KILLINGBECK, and TINDALL.*

LET  $n = 7854$ , and  $x =$  the less diam. of the frustum;  $\therefore c - x =$  the greater; and  $ndx^2 \div 3 =$  the solidity of the conical part; then, Hutton's Course, vol. 1, pa. 336,  $x^3 : ndx^2 \div 3 :: c - x^3 : c - x^3 \times nd \div 3x =$  the solidity of the whole cone. Now  $c - x^3 \times nd \div 3x - ndx^2 \div 3 = (c - x^3 - x^3) \times nd \div 3x =$  the solidity of the frustum. Hence, (per problem)  $\frac{c - x^3 - x^3}{c - x^3} \times nd \div 3x : ndx^2 \div 3 :: a : b$ ;  $\therefore b \times \frac{c - x^3 - x^3}{c - x^3} = ax^3$ ; whence  $x = \sqrt[3]{\frac{b}{a} \div \frac{c - x^3 - x^3}{c - x^3} + b} + \sqrt[3]{\frac{b}{a}}$ . The rest is evident.

Also by *Messrs. Baines, Chapman, Gawthorp, England, Hine, Lamplugh, G. Leng, Longdin, Maffett, Mair, Page, Putsey, Ryley, Stringer, Treeby, Winward, Wiseman, Yorke, and Youlc.*

(65) *Answered by Messrs. G. LENG, LAMPLUGH, MAFFETT, PAGE, and TREEBY.*

THE given triangle is right-angled; therefore, its area  $= 24 \times 7 \div 2 = 84$ ; and the natural sine of the less acute angle  $= 7 \div 25 = ,28$ . Now, as the required triangle will be isosceles (vide Theo. 7. Simp. *max. et min.*) its base will be opposite the less acute angle. Let  $x =$  one of the equal sides; then  $x^2 \times ,28 \div 2 = 42$ ;  $\therefore x = 17,3205$ , &c. Hence the base  $= 4,9$  nearly.

Also by *Messrs. Baines, Chapman, Gawthorp, England, Froude, Harrison, Hine, Killingbeck, Mair, Putsey, Ryley, Winward, Wiseman, Yorke, and Youle.*

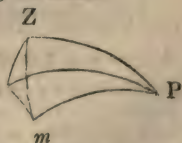
(66) *Messrs. Baines, England, Froude, Harrison, Hine, Killingbeck, G. Leng, Maffett, Mair, Putsey, Ryley, Tindall, Treeby, Winward, Wiseman, and Yorke,* answered this problem geometrically, by referring to Simpson's Geometry, pub. 8, or Hutton's Course, case 2d, prob. 2, page 164.

*Messrs. Gawthorp, Chapman, Lamplugh, Page, and Youle,* solved it algebraically thus:—The areas of similar triangles being as the squares of their like sides, or perpendiculars. If the perpendicular, let fall from the vertex to the base of the triangle, be put  $= p$ , the base  $= b$ , and  $\triangle$ 's area  $= a$ ; then  $a : p^2 :: a \div 5 : p^2 \div 5$ ; and  $p \div \sqrt{5} =$  alt. of the first part. Again,  $a : p^2 :: 2a \div 5 : 2p^2 \div 5$ ; and  $p \sqrt{2} \div \sqrt{5} =$  distance of the base of the second part from the vertex. By proceeding in the same manner, the distance of the base of the third part, from the vertex  $= p \sqrt{3} \div \sqrt{5}$ , and of the fourth  $= 2p \div \sqrt{5}$ .

(67) *Answered by Mr. GLENDENNING, Yarmouth.*

Let  $P$  represent the elevated pole;  
 $Z$  the observer's Zenith;  $m, n$  the  
 places of the sun, at the first and  
 second observation, respectively.—

Then (Mauduit's Trigonometry, ch. 4,  
 prob. 4,)  $\text{tang. } Pm. = R^2 \sin ZP \div (\cot. m ZP \sin m PZ$   
 $+ \cos. ZP \cos. m PZ)$ ; whence, operating with the value  
 of the cot. of  $Pm$ , derived from that of the tang.; and



recollecting that  $\cot. m ZP$ , as well as  $\cot. n ZP$ , is negative, because the angles  $m ZP$ ,  $n ZP$  are both obtuse, we obtain  $\cot. Pm \sin ZP (= \cot. Pn \sin. ZP) = \cos. ZP \cos. m PZ - \cot. m ZP \sin. m PZ = \cos. ZP \cos. n PZ - \cot. n ZP \sin. n PZ$ . Hence  $\cos. ZP = (\cot. n ZP \sin. n PZ - \cot. m ZP \sin. m PZ) \div (\cos. n PZ - \cos. m PZ) = .8069922 =$  the sine of  $53^\circ 48' 11, 14''$ , the observer's latitude. Ultimately  $\text{tang. } Pm = R^2 \sin. ZP \div (\cos. ZP \cos. m PZ - \cot. m ZP \sin. m PZ) = 2.4938673 = \cot. \text{ of } 21^\circ 51'$ , the sun's declination, which is of the same name as the latitude; if these were north, the corresponding day is 31st May, or 13th July, 1813; but, if South, 11th January, or 1st December, presuming that the observer was not so distant from the meridian of Greenwich, as materially to affect the declination.

*The same by Messrs. BURDON and RYLEY.*

LET  $a$  and  $b$  denote the sine and cos. of  $\angle m P Z$  ( $52^\circ 30'$ );  $c$  and  $d$  the sine and cos. of  $\angle n P Z$  ( $22^\circ 30'$ );  $e$  the cot. of  $\angle m Z P$  ( $107^\circ 47'$ );  $f$  the cot. of  $\angle n Z P$  ( $143^\circ 3'$ ); and  $x$  the sine of  $ZP$ , the comp. of the required latitude. Then, Em. Trig. case 9, the tang of the sun's declination, at first observation was  $b \sqrt{1 - x^2} \div x - e a \div x$ ; and the tang. at second  $d \sqrt{1 - x^2} \div x - f c \div x$ ; hence equating the above expressions, &c.  $\sqrt{1 - x^2} = cf - ea \div d - b = .8069922$ , the natural sine of  $53^\circ 48' 11''$  the latitude sought; and the declination  $21^\circ 51' N.$  answering to the 31st of May, or the 13th of July.

Also by Messrs. Baines, Gawthorp, Hine, G. Leng, Maffett, Mair, Winward, Yorke, and Youle.

(68) *Answered by Messrs. HARRISON, MAIR, WINWARD, WHITLEY, and YORKE.*

LET  $x =$  less diameter; then  $60^2 : 40 :: x^2 : x^2 \div 90 =$  abscissa;  $\therefore 40 - x^2 \div 90 =$  height of frustum; whose solidity is  $(60^3 - x^3) \div (60 - x) \times (3600 - x^2) \div 270 \times .7854$ , a maximum, or  $216000 x - 60 x^3 - x^4$  a maximum; which, put into fluxions, and reduced, gives  $x = 27,3246$ ; consequently, the height of the frustum = 31,7042.



Also by Messrs. Baines, Froude, Gawthorp, Hine, Lampugh, G. Leng, Maffett, Page, Putsey, Ryley, Treeby, and Youle.

(69) Answered by Messrs. GAWTHORP, HINE, and RYLEY.

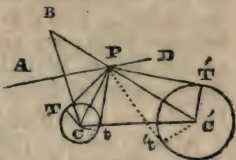
By transposition  $y^2 \dot{x}^2 = a \dot{y}^2$  plus  $x \dot{y}^2 - (2 a \dot{x} \dot{y} \dot{y} \times a \text{ plus } x)$  plus  $a^3 y^2 \dot{x}^2$  plus  $a^2 y^2 x \dot{x}^2$ . This equation, divided by  $a \text{ plus } x$ , gives  $y^2 \dot{x}^2 \div a \text{ plus } x = \dot{y}^2 - \frac{2 a \dot{x} \dot{y} \dot{y}}{a \text{ plus } x}$  plus  $a^2 y^2 \dot{x}^2$ ; the square root of which is  $y \dot{x} \div \sqrt{a \text{ plus } x} = \dot{y} - a y \dot{x}$ ; or  $\dot{x} \div \sqrt{a \text{ plus } x} = \dot{y} \div y - a \dot{x}$ : the fluent of which is  $2 \sqrt{a \text{ plus } x} \text{ plus } a x = h. l. y$ . Suppose  $x$  and  $y$  to vanish together, the equation will become  $2 \sqrt{a \text{ plus } x} \text{ plus } a x - 2 \sqrt{a} = h. l. y$ .

Also by Messrs. Maffett, Winward, and Yorke.

(70) Answered by Mr. GLENDENNING, Yarmouth.

ANALYSIS. Suppose it done; that AD is the straight line given

in position; C, C the centres of the circles given in magnitude and position, and P the point from



which, if tangents PT, PT be drawn, their aggregate is a minimum.

Draw CT, CP, and CT, CP. Then, because the radii CT, CT are constant, the secants CP, CP are directly as

the tangents TP, TP; therefore, when the aggregate of the former is a minimum, the aggregate of the latter will likewise be a minimum. But the aggregate of the secants

CP, CP is a minimum when the angles CPA, CPD are equal (Simpson on the max. et min. of Geometrical quantities, Theor. 1) whence this

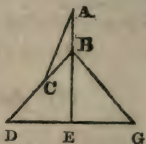
Construction. From C, upon AD, let fall the perpendicular CA, produce CA until AB is equal to AC, draw BC, which will intersect AD in the required point P.

(71) *Answered by* MESSRS. BAINES, FROUDE, G. LENG, MAFFETT, TREEBY, and WHITLEY.

THE declination of the sun, at the first observation, was  $15^{\circ} 19' 12''$ . Now, having given the sun's declin. the latitude of the place, and the hour, the alt. of its centre is found to have been  $15^{\circ} 48' 16''$ ; and  $15^{\circ} 48' 16'' + 3' 20''$  (ref.)  $+ 16' 12''$  (sun's semid.)  $- 8''$  (parallax)  $= 16^{\circ} 7' 40''$ , the apparent alt. of sun's upp. limb, at first observation.

Again,  $35^{\circ} 40' - 15^{\circ} 20' 46''$  (sun's dec. at 2d obs.)  $= 20^{\circ} 19' 14''$ , the alt. of sun's centre at noon; and  $20^{\circ} 19' 14'' + 16' 12'' + 2' 31'' - 8'' = 20^{\circ} 37' 49''$ , the app. alt. of sun's upp. limb. at noon.

In the triangle ABC, are given AB = 15 yds. BC = 60,  $\angle A = 69^{\circ} 22' 11''$ , to find  $\angle C = 13^{\circ} 31' 50''$ , and AC = 63, 619. Again, in the  $\triangle ACD$ , are given all the angles and side AC, to find AD = 94,856. Now, in the right angled triangle DEA, are given AD, and  $\angle A$ , to find DE = 91,123; and  $2 \times DE = 182,246$  yards, the diameter of the hill's base.



\*\*\* The line AD is omitted, which the reader will please to supply

Also by *Messrs. Gawthorp, Harrison, Hine, Longdin, Mair, Putsey, Ryley, Winward, Wiseman, Yorke, and Youle.*

## New Mathematical Problems.

(72) *By* Mr. BAINES, Jun.

AT the South angle of a triangular field, in lat.  $53^{\circ} 42'$  N. stands a tree, 50 yards high, whose shadow just reached along the West side of the field, at nine A. M. July 9th, 1814, and at 20' past four in the evening of the same day, it reached along the West side: required the area of the field?

(73) *By* Mr. MAFFETT, Plymouth.

A PENDULUM rod, void of gravity, 40 inches long, at the extremity of which is fixed a weight of 30 oz. Where, on the rod, shall a weight of 20 oz. be fixed, so that the rod may vibrate the quickest possible?

(74) *By Mr. TREEBY, Plymouth.*

THERE is a conical glass, whose base-diameter is 2 feet, and alt. 5, fixed with its vertex downwards: determine the lowest point, in the axis, to which a globe of 18 inches diameter, when put in at the top, can descend; also the solidity of the segment of the globe, formed by a plane, passing through the points of contact, parallel to the horizon.

(75) *By Mr. YOULE, Sheffield.*

IN latitude  $53^{\circ} 28'$  is a circular fish pond; and on its circumference is erected a pole. At nine o'clock, May 20th, 1814, I measured that part of the shadow of the pole which fell without the pond, and found it = 40 yards; and at noon on the same day, the shadow coincided with the diameter of the pond: hence I would know the diameter of the pond, and the height of the pole.

(76) *By Mr. CHAPMAN, Land Surveyor, Hull.*

To find the thickness of an upright rectangular wall, necessary to support a body of water, the water being 10 feet deep, and the wall 12 feet high; also the specific gravity of the wall to that of the water, as 11 to 7.

(77) *By Mr. TINDALL, West-street, Hull.*

THE difference of two numbers is 8, and the difference of their fourth powers is 14560; required the numbers by a quadratic equation?

(78) *By Mr. G. LENG, Hull.*

ADMIT that on June 21st, the body of the sun be observed to rise out of the horizon, in eight minutes time; what is the latitude of the place?

\*\*\* This is the 7th Question L. Diary, 1790, the answers to which differing from each other, we are requested to re-publish it for further consideration.

(79) *By Mr. WHITLEY, Rotherham.*

IN any plane triangle, the centre of the circumscribing circle, the centre of gravity, and the intersection of the perpendiculars, from the angles upon the opposite sides, are in the same straight line. Required a demonstration.

(80) *By Mr. Ford, Burton Pidsca.*

GIVEN one of the equal sides of an isosceles triangle = 10, and the diff. of the radii of its circumscribing and inscribed circles = 3 chains; to determine the area of the triangle.

(81) *By Mr. WISEMAN, Hull.*

THE sides of a triangle are 25, 24, and 7: required the nature of the curve, which, passing through the angular points, adjacent to the longest side, will divide the triangle into two equal parts.

(82) *By Mr. GLENDENNING, North Yarmouth.*

A FRIEND upon a late visit, directed my attention to a narrative in an "Account of several late Voyages and Discoveries, London, 1711," purporting, that a Capt. Goulden told King Charles the Second, that about 20 years before, he had been as far as the 89th degree of North latitude.— "Now," said my friend, "how far would it have been requisite for the Captain to have sailed, between the S. and W. for instance, before his difference of longitude, as found by middle latitude sailing, and that found by Mercator's sailing, were 500 and 1000 miles respectively?"

(83) *By Mr. PUTSEY, Pickering.*

AT a tavern one night, in a snug little nook,  
A cylindrical pot I espy'd on a hook;  
Its depth was six inches, diameter three,  
As thin it was made as could possibly be;\*  
One inch from the top it was freely suspended;  
To find what 't would hold, thus a guager pretended:  
He dipp'd, and he squar'd much, to shew himself clever,  
But all would not do—he knew nought of the lever;  
He then pour'd in water, buoy'd up with ambition,  
To prove his work right; but the change of position  
Which the vessel assumed, made him grow very hot:  
He declar'd no man living could guage such a pot.  
Learned guests, if the mystr'y you'll try to explain,  
You'll a favour confer on the "Knight of the Cane."

\* To be considered without weight.



But a father I'd yet,  
Whom I lov'd as my life,  
To serve him, my fav'rite employ,  
'Till this sad stormy night  
He was lost in the deep;  
And left me a poor Orphan Boy.

When I left our dear cot,  
'Neath serene smiling skies,  
To aid a dear father so kind,  
Ah! I then little thought  
That his death was so nigh,  
To leave me an Orphan behind.

Oh! how sweet was the morn  
When we troll'd in the deep,  
Bright hope flush'd our hearts with success,  
Till the rain fell in streams,  
And the winds roar'd aloud,  
And pictur'd a scene of distress.

Up the white billows heav'd,  
In most dreadful career;  
My soul felt the heart-rending shock:  
Not a moment was left  
For assistance to crave;  
Our bark struck the sharp-pointed rock.

By the kind hand of Heav'n,  
That relieves the distress'd,  
I then was thrown safely on shore;  
But my FATHER, alas!  
Press'd the bottom, a corpse,  
And, ah! I beheld him no more.

From a tall craggy cliff  
 A faint light struck my view,  
 When press'd with both hunger and cold,  
 And, directed by Heav'n,  
 I then knock'd at your door:  
 'Twas want, Sir, that made me so bold."

He thus ended his tale;  
 When I cheer'd his sunk heart,  
 And promis'd his grief to destroy:  
 And from this doleful hour,  
 Until death take me hence,  
 I'll shelter the poor ORPHAN BOY.

HULL, April 10th, 1813.

R. F.

*To the Editor of the QUARTERLY VISITOR.*

SIR,

FROM the information communicated by HISTORICUS, (p. 28.) relative to the author and history of the Beggar's Petition, I am induced to transmit you a Latin version of that popular ballad, translated as a *School Exercise*, by a boy in the 14th year of his age.—On the presumption that it may not be unacceptable to some of your juvenile readers, I beg leave to solicit its insertion in a succeeding Number of the Quarterly Visitor.

J. G.

Yarm.

### PETITIO MENDICI.

Heu! miserere mei! Curis qui ingentibus æger  
 Sic tremuloque Gradu Limina lustrò tua;  
 Oh! si aliquid tribuas Inopi, Senisque trementi,  
 Manabit Cœlo Copia quæque tibi.

Pauperiem sævam hæc squallentia Tegmina dicunt;  
 Meque Annis gravidum Canities nivea;  
 Effusæque Genis Lacrymæ mæsta Ora rigantes  
 Devolvunt Rugis, quæ Faciem mihi arant.

Me miserum! Foribus Sedes excelsa superbis,  
 Spe multâ captum Tramite detrahebat;  
 Copia enim pleno Cornu illic incolit Aulam  
 Luxuries petulans splendidè ibique nitet.

Me duri exercent Casus! (sic di voluere!)  
 Dum exiguum Frustum pascō, Minister agit  
 Vestibulo; dixitque immotus Fletibus ullis,  
 I procul hinc,—Curas rustica Tecta levent.

Da mihi—da Veniam Flammis tepefacere Membra!  
 Nam gelida ab Arcto nunc resonat Boreas  
 Jamque brevi accipiet Tellus Tumulo Ossa quieto;  
 Paupertas etenim maximè debilitat.

Cum tibi principium Mali fatale recludo,  
 (Si in Miseros Animum quæ Bonitas moveat,)  
 Tu mihi Solamen non reddere lene negares,  
 Nec habeas siccās, talia fando, Genas.

Ab Jove descendunt Res Mœstæ; tolle Querelas;  
 Me miserum lædunt Damna, volente Deo.  
 Nil Homini certum est; Vultu Fortuna sereno.  
 Quæ nunc arridet, crās tibi tristis erit.

Cum mihi avitus erat Fundus, (sic dulcīs Alauda)  
 Solabar Curas Carmine hæto meas;—  
 Corruit Exitium, ah! subito in Megalia parva,  
 Omne Pecus moritur; tacta Segesque Situ.

Filia, digna Viro quondam Spes firma Parentum,  
 Allecta Illecebris, perdita Adulterio,  
 Pererrat Mundum Paupertate, obsita Pannis;—  
 Tum Matrem crucians, Dedecus atque Patri.

Conjux blendiloquens, Curæ quoque dulce Levamen,  
 Hoc animo servans, mota Dolore gravi, [vit,  
 Languida Membra trahens, tandem atrā Morte quie-  
 Mersum et deseruit Sordibus atque Malis.

Heu! miserere mei! Curis qui ingentibus æger  
 Sic tremuloque Gradu, Limina lustrō tua;  
 Oh! si aliquid tribuas Inopi, Senisque trementi,  
 Manabit Cœlo Copia quæque tibi.

## Grammatical and Philosophical Queries.

(11) *By Mr. R. MAFFETT, Plymouth.*

WHY are mathematical conclusions more satisfactory than others?

(12) *By Mr. JOS. HINE, Serjt. 2nd R. L. Militia.*

SHOULD we under any circumstances to remain silent when *truth* is invaded?

(13) *By Mr. PUTSEY, Pickering.*

WHAT reason can be assigned that verbs which are independent of auxiliaries, do not terminate the same in the subjunctive mood, as they do in the indicative?

(14) *By J. W. of Barton-upon-Humber.*

It is well known that Carbon and Iron possess strong affinities for Oxygen. How happens it then that Carburet of Iron (vulgarly called Black Lead), is rubbed with effect upon grates, &c. to prevent their rusting or absorbing Oxygen?

## Answers to Mathematical Problems, IN No. I.

(1) *Answered by Mr. J. WHITLEY, Rotherham.*

THE Farmer to the Butcher sold,  
Twenty-eight wethers from his fold.  
Two wethers are his neighbour's claim ;  
For two fat ewes and one fat lamb.

*The same by Mr. W. STRINGER, Free Writing School, Sheffield.*

THERE are given £1. 17s. 6d. = 450d. 4s. 8d. = 56d. 30s. = 360d. and 15s. = 180d. Let  $x$  = the No. of wethers ; then  $\frac{450}{x} = 8x + \frac{x}{28} = wh.$  and  $\frac{x}{28} = wh.$  theref. the least value of  $x$  is 28, the number of wethers sold.

Again let  $x$ ,  $y$  and  $z$  respectively denote the No. of wethers, ewes, and lambs ;  $\therefore 450x = 360y + 180z$ , and  $x = \frac{4y + 2z}{5} = wh.$  But  $\frac{5y}{5} = wh$  ; and their



diff.  $\frac{y-2z}{5} = wh. = p; \therefore y = 5p + 2z$ , and taking  $p = 0, z = 1, y = 2$ , No. of ewes;  $\therefore x = \frac{4y + 2z}{5} = \frac{8 + 2}{5} = 2$ , No. of wethers. Hence two ewes and one lamb were exchanged for two wethers.

This problem was ingeniously answered by *Messrs. Amicus, H. Armitage, J. Darby, G. Leng, Jos. Leng, W. Wiseman, and Jos. Yorke.*

(2) Answered by Mr. JAMES KILLINGBECK, *Barton-le-Willows.*

Put  $n =$  the natural sine of the given angle,  $s =$  half the given sum of the sides, and  $x =$  half their difference. Then  $s + x =$  the greater side, and  $s - x =$  the less. By the question and Mens.  $s + x \times x = s + x \times s - x \times \frac{n}{2}$ , which reduces to  $x^2 + \frac{2s}{n+2}x = \frac{s^2 n}{n+2}$ ;  $\therefore x = \frac{sn}{n+2}$ ; and the two sides, including the given angle, are  $\frac{n+1}{n+2} \times 2s$ , and  $\frac{2s}{n+2}$

True answers were also received from *Messrs. Armitage, Darby, Ford, Gregson, Hine, G. Leng, Jos. Leng, Majfett, Simpson, Whitley, Winward, Wiseman, and Yorke.*

(3) Answered by Mr. JOHN SMITH, *Hull.*

The number of payments  $= 100 \times 240 = 24000 = t$ ;  
let  $r = 1 + \frac{5}{100} \sqrt[100]{1} = 1.0001336806171$ , the amount of one penny for one day,  $a =$  one penny, the annuity, and  $p =$  the present worth; then, vide *Em. Alg. Prob. 54*, page 352,  $p = \frac{r^t - 1}{r^t \times r - 1} \times a = 7178$  pence  $= \pounds 29$  18s. 2d.

*Messrs. Darby, Joseph Leng, Leethwaite, Wiseman, and Yorke*, also favoured us with true solutions.

(4) *Answered by Mr. JOHN DARBY, Leeds.*

FIRSTLY, let  $a + x = r^2$ ; then  $x = r^2 - a$ , and, by substitution,  $b + x$  becomes  $r^2 + b - a = \square$ . Suppose its side  $= r - s$ ;  $\therefore r^2 + b - a = r^2 - 2rs + s^2$ ; hence  $r = \frac{s^2 + a - b}{2s}$ , and  $x = \frac{s^2 + a - b}{2s}^2 - a$ ;

where  $s$  may be any number taken at pleasure.

Again, if  $a - y = n^2$ ; then  $y = a - n^2$ , and  $b - y = n^2 - a + b = \square = \overline{n - m}^2$ , by supposition; hence  $n = \frac{m^2 + a - b}{2m}$ , and  $y = a - \frac{m^2 + a - b}{2m}^2$ ;

where  $m$  may be taken at pleasure.

Messrs. Armitage, Gregson, Hine, Killingbeck, J. Leng, Maffett, Simpson, Whitley, Winward, Wiseman, and Yorke, ingeniously answered this problem.

(5) *Answered by Mr. GLENDENNING, North Yarmouth.*

THAT the given equation may be reduced to a quadratic, the most general form in which it can be exhibited appears to be  $\overline{x - 2a}^2 + a \cdot \overline{x - 2a} = \frac{a}{x} - 1 =$

$\frac{a - x}{2}$ , this divided by  $x - 2a$  gives  $x - 2a + a (= x$

$- a) = \frac{a - x}{x \times x - 2a}$ ; whence  $x \times \overline{x - 2a} = \frac{a - x}{-a + x} =$

$-1$ , and  $x = a \pm \sqrt{a^2 - 1}$ ; consequently, when  $a = 2$ ,  $x = 2 \pm \sqrt{3}$ ; therefore accordingly as the upper or lower sign obtains,  $x =$  twice the sine squared of  $75^\circ$  or of  $15^\circ$ .

Otherwise by Mr. J. BUCKLEY, Friar-Lodge, Saddleworth.

The given equation brought into proper form is  $x^2 - 6x + 8 = \frac{2 - x}{x}$ , which divided by  $x - 2$  becomes  $x - 4 =$

$-\frac{1}{x}$ ;  $\therefore x^2 - 4x = -1$ , a quadratic; hence  $x = 2 \pm \sqrt{3}$ .

Thus nearly was it answered by Messrs. Darby, Hine, J. Leng Maffatt, Whitley, Winward, Wiseman and Yorke.

(6) *Answered by* MESSRS. HINE, MAFFETT, and WINWARD.

LET  $a$  = the axis,  $b$  = diameter of base,  $c = .7854$ , and  $x$  = alt. of dry part; then  $b^2 c \times \frac{a}{2}$  = the solidity of the paraboloid; and  $\frac{b^2 c x}{a} \times \frac{x}{2}$  = the content of the dry part; therefore  $b^2 c \times \frac{a}{2} - \frac{b^2 c x}{a} \times \frac{x}{2}$  = the solidity of the immersed part. And, by hydrostatics, (the specific grav. of elm to that of water being as 3 : 5, see Dr. Hutton's Course, vol. 2, page 231.)  $b^2 c \times \frac{a}{2} : b^2 c \times \frac{a}{2} - \frac{b^2 c x}{a} \times \frac{x}{2} :: 5 : 3$ ; hence  $x = \frac{a}{5} \sqrt{10}$ , and  $a - \frac{a}{5} \sqrt{10}$  = the height of the immersed part—*Cor.* Had the paraboloid been placed with its vertex downwards; then  $\frac{b^2 c x}{a} \times \frac{x}{2} \times 5 = b^2 c \times \frac{a}{2} \times 3$ , and  $x = a \sqrt{\frac{3}{5}}$

True answers were given by *Messrs. Buckley, Darby, Gregson, J. Leng, Simpson, J. Smith, T. Smith, and Wiseman.*

(7) *Answered by* MR. J. BUCKLEY, *Friar-Lodge.*

THE weight of the man and cover = 3472 ounces. Suppose this weight of water put into the cylinder instead of the man and cover, it would increase the height of the water 5, 89428 inches : to the same height must be raised the water in the tube; hence  $5, 89428 \times, 5 \times, 5 \times .7854 = 1,1574745$  solid inc. = .66974 oz.—nearly 1-25th part of a wine pint.

*The same by* MR. PUTSEY, *Pickering.*

The area of section of the pipe, is to the area of a section of the vessel, as 1 : 5184; therefore, by Marrat's Mech. art 462,  $5184 : 1 :: 1572 \text{ H.} = 3472 \text{ oz.} : \frac{217}{324}$  ozs. the weight of water.

This was also answered by *Messrs. Darby, England, J. Leng, Wiseman, and Yorke.*

(8) *Answered by Mr. JOSEPH YORKE, Gringley.*

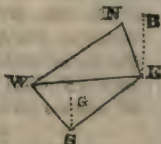
Put  $x$  = semid. of the cone's base; then  $\frac{144}{x} = \frac{a}{x}$   
 $(144 = a)$  and  $\sqrt{a^2 - x^4} \div x$  = the height of the cone,  
 $\therefore \frac{3}{4} \sqrt{a^2 - x^4} \div x$  = the distance of the centre of gravity  
 from its vertex, and  $\frac{4a^2 - 3x^4}{5x\sqrt{a^2 - x^4}}$  = the dist. of the cen-  
 tre of oscillation from the point of suspension; whence  
 $\frac{4a^2 - 3x^4}{5x\sqrt{a^2 - x^4}} - \frac{3}{4} \sqrt{a^2 - x^4} \div x$  = a minimum, or  
 $\frac{a^2 + 3x^4}{x\sqrt{a^2 - x^4}}$  = a minimum. The fluxion of which made  
 = 0. gives  $x^8 - 4a^2x^4 = -\frac{a^4}{3}$ ; therefore  $x =$   
 $\sqrt[4]{a^2 \times 2 + \sqrt{\frac{11}{3}}}$  = 6.482 inches, and height =  
 $\sqrt{a^2 - x^4} \div x$  = 21.248.

This problem was also answered by *Messrs. Burdon, Darby, J. Leng, and Wiseman.*

(9) *Answered by Mr. G. LENG, Master of the Lancasterian School, Hull.*

N. B. For N. W. read N. E.

THE dec. of the sun, at 8<sup>h</sup> 10<sup>m</sup> A. M. was 7° 51' 51" S. at 10<sup>h</sup> 30', 7° 49' 38", and at 3<sup>h</sup> 42' P. M. 7° 44' 43"; and the alt. of the sun's upper limb (allowing for refraction, &c.) at the respective times, was 12° 28' 45", 26° 27' 32", and 13° 35' 33"; also, (see Bonny. Trig. pa. 220) the azimuth of the shadow of the South tree, from the N. =  $\angle WSG = 58^\circ, 42' 44''$ ; of the East tree =  $\angle NEB = 24^\circ 59' 6''$ ; and of the South tree =  $\angle GSE = 57^\circ 1' 26''$ . Therefore  $\angle WSE = 115^\circ 44' 10''$ , and  $\angle SEN = 97^\circ 59' 28''$ . Again, as the trees are perpendicular to the horizon, and the height of that at S = 26 yards, the angle of elevation at W. (the alt. of the sun's upp. l. as found above) is also given; hence WS = 117, 5 yds.





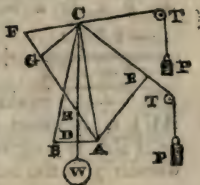
By pursuing the same method,  $SE = 107, 5$ , and  $NE = 60, 28$ . Now, in the  $\triangle WSE$ , are given  $\angle S$ , the sides  $WS$  and  $SE$ , to find  $WE = 190, 6$  yards, and  $\angle WES = 33^\circ 43' 51''$ ; theref.  $\angle SEN - \angle WES = \angle WEN = 64^\circ 15' 37''$ .

Finally:  $SW \times SE \times \text{nat. S. } \frac{WSE}{2} = 5689, 14 \text{ sq. yds.} = \text{area of } \triangle WSE$ , and  $WE \times NE \times \text{nat. S. } \frac{NEW}{2} = 5175, 67 \text{ sq. yds.} = \text{area of } \triangle WEN$ . Consequently  $5689, 14 + 5174, 67 = 10863, 81 \text{ sq. yds.} = 2 \text{ A. Or. } 39P. = \text{area of the field.}$

Also, by *Messrs. Dunn, Putsey, J. Smith, Wiseman, and Yorke.*

(10) *Answered by Mr. WHITLEY, Rotherham.*

LET  $ABC$  represent the given cone,  $CD$  its axis,  $TC$  the direction of the power  $P$ , and  $AE$  perpendicular to  $TC$ . Since the power  $P$ , and the weight  $W$  of the cone, acting in the line  $CD$ , are in equilibrio upon the point  $A$ , we have, by the property of the bended lever,  $AE : AD :: W : P$ , or  $AE \times P = AD \times W$ ; hence, since  $AD$  and  $W$  are given, the product  $AE \times P$  is given: consequently the power  $P$  decreases as the perp.  $AE$  increases; therefore  $P$  will be the *least*, when  $AE$  is the *greatest*; but, because the hypotenuse of a right-angled triangle is *greater* than either of the legs,  $AE$  will be the *greatest* when it is equal to, and coincides with  $AC$ ; hence the direction  $TC$  of the power, or force, when *least*, is perpendicular to  $AC$ , the side of the cone. *Ergo solutum.* To determine  $P$ , we have  $AD = 3$ ;  $AC = \sqrt{409}$ , and  $W = 284 \text{ cwt}$ , then as  $AC : AD :: W : P = 42, 1287 \text{ cwt}$ ,



*The same by Mr. COTTOM, Hull.*

LET  $ABC$  represent a section of the cone through its axis;  $AHF$  a straight line, passing through  $H$ , the cone's centre of gravity;  $GC$  perpendicular to  $AF$ ;  $FCT$  the

required direction of the rope; P the power;  $x$  the sine of  $\angle CFG$ ;  $c = GC$ ;  $b = GA$ ;  $a = AH$ ; and  $W$  = that part of the cone's weight, which acts, at H, in a direction perpendicular to FA. Then, as AHF may be considered a lever of the second kind, with the weight acting at right angles to it, at H,  $P \times x \times AF = AH \times W$ , by the properties of the lever and oblique forces, or (as  $FG = c \sqrt{1 - x^2} \div x$  when radius = 1)  $P \times x \times \frac{c \sqrt{1 - x^2}}{x} + b = a \times W$ ; hence  $P = \frac{a \times W}{x \times c \sqrt{1 - x^2} + b}$

$\frac{a \times W}{\sqrt{c^2 - c^2 x^2} + b x}$ ; which, by the question, is to be a *minimum*. This will be the case, as the numerator is a given quantity, when the denominator,  $\sqrt{c^2 - c^2 x^2} + b x$ , is a *maximum*; which put into fluxions =  $-c^2 x \dot{x}$ .  $\frac{-c^2 x \dot{x}}{\sqrt{c^2 - c^2 x^2} + b x} + b \dot{x} = 0$ ; hence, by reduction,  $x = b \div \sqrt{b^2 + c^2} = \text{sine of } \angle CFG$ , which (as  $\sqrt{b^2 + c^2} = AC$ ) is likewise the sine of GCA: consequently the  $\angle FCA$  is a right angle, and the rope must act perpendicularly to the side, AC, of the cone.

Messrs. Hine, J. Leng, Maffett, Putsey, Winward, and Wiseman, have, by different ingenious methods, obtained the same conclusion; and we regret that so "many flowers have been born to blush unseen."

\* \* \* Want of room obliges us to postpone the insertion of the answers to the 11th and 12th Problems till our next.

## New Mathematical Problems.

(13) By Mr. WISEMAN, Hull.

GIVEN  $x y^2 + x y z = 364$ ,  $z^2 x - z^2 y = 2700$ , and  $x^2 y^2 z^2 = 38025$ , to find the values of  $x$ ,  $y$ , and  $z$ .

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(14) *By J. N. Manchester.*

SUPPOSE a snow-ball, 12 inches in diameter, to be rolled half a mile, and the snow it takes up to be half an inch thick: what will be its diameter at the end of the half mile?

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(15) *By Mr. THOMAS LONGBIN, Hull.*

PROVE that a geometric mean, between two quantities, is a mean proportional between an arithmetic and an harmonic mean between the same quantities, and show which, of these three means, is the greatest.

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(16) *By Mr. S. PLUMB, Carlton-in-the-Willows.*

IF a sphere of cork be put into common water, and a person, whose weight is 12 stone, stand upon it, the sphere will be half immersed: required its solidity?

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(17) *By Mr. J. LEWTHWAITE, Serjt. Royal Cumberland Militia.*

TWO rods, the one 6, the other 8 feet in length, were placed, on the 4th June, 1811, perpendicularly to the horizon, at the distance of 20 feet from each other. During the forenoon the extremity of the shadow of the first rod fell at the foot of the second; and in the afternoon the extremity of the shadow of the second fell at the foot of the first: required the latitude of the place, and the azimuth of one rod seen from the other?

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(18) *By Mr. GLENDENNING, North Yarmouth.*

BAHA-UL-DIN, an Arabian Mathematician, observes in the conclusion of his treatise on Algebra, entitled *Khulasat-ul-Hisab*, that "there are many questions in this science which learned men have to this time in vain attempted to solve; and they have stated some of these questions in their writings, to prove that this science contains difficulties, to silence those who pretend they find nothing in it above their ability, to warn arithmeticians against undertaking to answer every question that may be proposed, and to excite men of genius to attempt their solutions. Of these I have selected seven.—The second of these questions is, "what square number is that, which being increased or diminished by 10, the sum and remainder are both square numbers?"—(*Vide Hutton's Tracts, vol. 2. p. 193.*)

Some of the ingenious contributors to the Quarterly Visitor, will, perhaps, in a future number, demonstrate the *possibility* or *impossibility* of this proposition: At present, let it be required to transform  $x^2 + y$  and  $x^2 - y$  into squares?

(19) *By* Mr. BURDON, *Acaster Malbis.*

IN a broken rectangular pile of shot containing 13 courses, the number in the top course is 864, and the number in the bottom 1800; required the number of shot in the pile?

(20) *By* Mr. W. DUNN, *Broughton, Lincolnshire.*

ON what day, 1813, will the sun's rays, passing through an elliptical pane of glass, form a circle upon the floor, supposing the time 11 o'clock, lat.  $53^{\circ} 5'$  N. and the plane to face the sun at the given time? the transverse and conjugate axes being in the ratio of 5 to 4, and the transverse diameter perpendicular to the floor, which is horizontal.

(21) *By* Mr. JOSEPH HINE, *Sergt. 2d R. L. Militia.*

ACB is a given quadrant of a circle; A the centre, and D any point in the curve. Draw  $DO \perp AB$ , and take  $DP = BO$ ; then the area of the curve which is the locus of P will be = to the circular segment CDBC: required the demonstration?

(22) *By* Mr. PUTSEY, *Pickering.*

THE perpendicular BC of a right-angled plane triangle ABC is given, and in the variably hypotenuse AC, let AP be continually taken equal to BC: required the distance BP of nearest approach, and the quadrature of the curve which is the locus of P.

(23) *By* Mr. WHITLEY, *Rotherham.*

IF the lower end of a tube, given in position, be fixed at a given point in space: what must be the length of the tube, so that a ball being put in at the upper end, and descending by the force of gravity, may strike a given horizontal plane at a given point?



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QUARTERLY VISITOR.

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“DELECTANDO PARITERQUE MONENDO.”

HORACE.

No. IV.

DECEMBER, 1813.

Vol. I.

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ON THE RULING PASSION.

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“Imperare sibi maximum imperium est.”      SENECA.

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THE mind of man, may in some respects, aptly be compared to the wide and trackless ocean : as the one, restless and fluctuating in itself, is exposed to the rage and violence of the tempests ; so the other, boundless in its views, ever active and meditating, is subject to the fury and predominating influence of the passions. These, indeed, are the springs of action, and ought not to be entirely suppressed, even if it were in our power ; but to restrain and regulate them, to give each its proper impulse on our thoughts and actions, is the noblest employment of our reasoning faculty, the basis of all moral obedience, and the foundation of human happiness. As an entire subjugation of the passions would be attended with listless inactivity and supineness ; so, on the other hand, an excessive indulgence of them would lead to the most fatal consequences. Even virtue itself would ripen into austerity, and religion into enthusiasm. The latter extreme, therefore, appears to be the more dangerous : a calm sea may impede our voyage, but will seldom cause a wreck.

Whether we cast our eyes on the instructive page of history, or look abroad into the world, and take a survey of men and manners, we shall presently discover, that amidst the variety of passions which agitate the human breast, there ever predominates some favourite propensity

to the indulgence of which all our designs and actions are in a certain degree made subservient. This active invariable principle becomes the incentive to deeds the most splendid and meritorious, as well as to those which are the most base and criminal, and as it constitutes the leading feature of the human character, so does it afford the justest criterion for its estimation. For however vacillating in their dispositions mankind may appear; however inconsistent in their dealings and designs, in the various relations of private friendship and social intercourse; though oppression may sometimes assume the garb of justice, cowardice the aspect of courage, self-interest the mask of benevolence, or hypocrisy the veil of religion; though the ambitious man may appear moderate, the miser prodigal, or the sycophant sincere;—yet, if we assimilate and compare his words and actions, his conduct and outward deportment, mark well the nature, spirit, and tendency of them; we shall infallibly discover the ruling principle, which, once found, will unravel the whole man; will reconcile all his inconsistency, and will at least develop, though it may not always vindicate, his conduct to his fellow-creatures. This first mover of the mental system, (if so I may be allowed to term the government and operations of the mind,) will be found to be as immediately fixed, as that of the system of nature:

“Time, that on all things lays his lenient hand,

“Affects not ~~this~~—it sticks to our last sand.”

Numerous as are the examples in the annals of antiquity, whence we are enabled to form a general estimate of individual characters; and pernicious as are the consequences of an overweening passion in the human breast; yet few are the instances, even in the most barbarous ages, wherein every feeling of humanity, every principle of honour, has been sacrificed to the gratification of one wicked propensity. The highest ambition of the Greeks and Romans was to preserve their honour untarnished. “Even PHILIP’s warlike son,” when flushed with victory and in full possession of the rights of conquest, could stand forth the guardian of chastity, the protector of innocence and virtue. It has been reserved for the present age to exhibit an example of the most unbounded ambition, accompanied

with a degree of depravity unparalleled, perhaps, in the history of the civilized world. While states and empires have crouched to his imperious will, every law of religion and morality, every principle of civil and social order, the natural freedom of his fellow-creatures, and the sacred rights of nations, have all in their turn yielded to the violence and oppression of this modern Usurper. In him appear to be united all the vices of a tyrant, without one virtue of a man.

For the present time, too, has it been reserved, to hold forth to posterity a character which derives its distinguishing trait from a much nobler source—from the most exalted patriotism; a patriotism, whose views are no less extensive than those of the most insatiable ambition; whose weapon too is the sword, but it is the sword of justice; unsheathed to repel the lawless aggressor, to protect mankind in the enjoyment of their freedom and their rights, and finally to promote universal peace and prosperity.

In public life so great is the influence of a prevailing passion, that whether we take a retrospective view of past ages, or turn our eyes on those, to whose hands the rod of empire and the dispensation of justice are now committed, we shall find the prosperity or the downfall of nations, in a great measure, to depend upon it. On the one hand we see ambition urging the hero to the conquest of the world, and instigating its votaries to the most daring acts of impiety. On the other hand, we behold the arm of patriotism extended to oppose that of tyranny, and to restore suffering nations to independence and tranquillity.

Many of the evils, too, which disturb, as well as of the virtues that promote, the composure and comfort of private life, may be traced to the same omnipotent source—and not unfrequently may be attributed to the indulgence of some darling humour, the estrangement of friends, the destruction of fortune, or the privation of health. But few vicious passions are more prevalent, or attended with more general malignity to human society, than the abominable passion of avarice; which in despite of the admonitions of reason, or the silent dictates of conscience, will by a thousand artifices gain its ends, and triumph over the purest maxims of morality.

PHILARGYRUS is descended from ignoble parents, and entirely destitute of those ornaments, either of person or of mind, which are calculated to secure patronage, or to acquire distinction. Aided, however, by the counsels of an avaricious mind, and a peculiar talent for business, he has contrived to forward his views of aggrandizement in this world with tolerable success; and has every prospect of becoming one of the most wealthy men in his neighbourhood. Notwithstanding his defect of genius, and almost total want of education, he has penetration enough to perceive, that riches alone confer honours, and give a man the ascendant in society. To get wealth, therefore, is his standing, his sacred maxim; by which the whole tenor of his actions is to be squared and adjusted. One of the most successful expedients for accomplishing his unworthy purposes, is to deceive his neighbour under the specious pretence of doing him a favour; and at the same time, assuring him that his interest is an object that lies very near his heart. PHILARGYRUS indeed will seldom fail to do a kind office to his friend, if he can perform it at the expense of another, or with advantage to himself. He is in the highest degree susceptible of flattery, and feeling its influence, is extremely fond of lavishing it on others: he will crouch to, and fawn upon his superiors, and them who are able to promote his views of interest; whilst to his inferiors, and those who are, in any manner, dependent on his will, he is most imperious and compulsory.—With all his vices and defects, PHILARGYRUS would appear, from his own estimation, the most upright man on earth.

But we turn again to a more amiable picture; that of a Christian in Pagan times. Trite as the example may appear, I cannot forbear to introduce to the youthful reader the pious SOCRATES; as he illustrates my subject with still greater force, than any argument yet adduced. What but the same ardent love of virtue, for which the whole life of that great man had been most exemplary, could enable him to drink with composure and dignity, the fatal cup, which his cruel and unmerited enemies administered, but could not embitter? Such is the predominancy of a ruling passion, and its influence on the manners and conduct of mankind; that to gratify it men



will, on the one hand, sacrifice every principle of honour and of justice; and, on the other hand, even life itself; and such is its constancy, that the terrors of death, so far from annihilating or even diminishing its force, will oftentimes render it more obstinate and vigorous.

What hath so powerful an influence on our conduct and reputation, cannot but most deeply affect our welfare and happiness: for though good and ill fortune, contentment, and wretchedness, may not always be the respective concomitants of virtue and vice; yet we have the greatest reason to expect such a dispensation. The consciousness of well or ill-doing is not the only reward or punishment even in this life: besides, the home-felt satisfaction which springs from a rectitude of conduct and a uniform practice of virtue, will secure us against the secret stings of envy, and afford the greatest support in all our difficulties.

Of how great importance therefore is it, that this ruling principle within us should be of such a nature, as may lead to laudable and meritorious deeds. Such a principle as this is the love of virtue; which cannot be too early or too carefully cultivated. It is a friendly plant that, by proper cultivation, will grow in every climate and in every soil; and will yield the most delicious, as well as the most lucrative harvest. It will give scope to every noble and generous feeling, vigour to every benevolent affection of the mind, which we must do violence to our nature to suppress, and exercise to every private and social duty. Let then our prevailing passion be the love of virtue, such, at least, as may direct us to the steady and uniform practice of it—of virtue founded on the broad basis of religion; without whose enlivening beam, our reason will prove a very fallible guide: she may, indeed, direct our voyage, but will hardly bring us to the haven where we wish to be. Q.

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*To the Editor.*

SIR,

As you profess yourself inimical to *Judiciary Astrology*, (which has deluded the weaker part of the community for many centuries) and every species of deception; I am encouraged to request the insertion of a few remarks on

an occurrence that has lately taken place in this town; which, though not so extensively prejudicial to mankind as Astrology, is yet fraught, in my opinion, with much evil.

Lately, we have been visited by a man, who presumes to teach, what he calls, in his pompous card, "*an entire new system of writing*;" by which a person may become a most beautiful writer of a current hand in two or three hours! This, to one in the habit of teaching youth to write, appears as ridiculous as a woman (ANN MOORE) existing several years without sustenance, or PERKIN'S two metallic bodkins; denominated tractors, curing the most inveterate disease, to a medical gentleman.

I have long admired the reply of that old humdrum fellow, EUCLID, to King PTOLEMY, inquiring if there was not any shorter way of coming at Geometry, than by his elements, viz. *that there was no Royal road to Geometry*. Moreover, I am convinced, from experience, that there are no bye-paths to a proficiency in any art, whatever QUACKS may pretend; and in this opinion, I am supported by the late learned Archbishop MARKHAM, (formerly a Schoolmaster) who asserts, that *whatever facilitates the art, tends to the destruction of it*. And I think it may be laid down as a maxim, that *great improvement is a work of long time and great labour; and that nothing important is suddenly achieved*.

Now that I may not be accused of substituting assertion for proof, I shall, as briefly and clearly as I am able, describe the method pursued by this author in teaching his "*entire new system*."

On his appearing in any new district, he exhibits a few specimens of the writing of his late pupils, contrasted with a stiff school-boy's scrawl: the hand the pupil wrote ere he began to practise the "*entire new system*." The lure seldom fails to attract the notice of those who wish to excel without trouble.

The pupil, in the first lesson, is desired to write a short sentence, which generally has a very coarse appearance, for want of proper materials—which suits the tutor's purpose. This he secures in his pocket-book. He now provides his new pupil with *a pen finely pointed, hot-pressed paper, and the best Japan ink*; then the business commences by his informing him, that he must reduce all his

turns to sharp points, strike the pen more towards the right in the up strokes, so that he may be enabled to draw the hair strokes in a right line from the bottom to the top of the down strokes; and so on uniformly without any regard to the curve lines, for these, capitals excepted, form no part of the "new system." The *a, e, c, r, d, g, q, &c.* are formed from the uniform sharp-pointed strokes; for instance, as soon as the pupil has freed himself from the round school-boy's turns, he is requested to write something similar to the word *man*.—This must be done by first writing *mun*, and afterwards carefully joining the two strokes of the *u*, at the top, with a fine hair-stroke; then the word *man* is completed. Also for the letter *d*, write *il*; for the *g*, *ij*; and so on, omitting the dots; then joining the strokes, as mentioned above, and the *il* is changed into a *d*; and *ij* into a *g*: a dot on the left side of the *i* forms the *r*, on the right the *c*. The *e* is likewise finished afterwards from the stroke of the *i*. This makes an immediate change in the pupil's writing, which passes for improvement. As few capitals as possible are used—the reason is evident: the capitals are written according to the old system, and cannot be reduced to straight lines.

This is the mystery.—This is the plan to enable a person to write well in the space of two or three hours.—But this is a delusion, as will appear from what follows:—When the pupil pays his money, (two, sometimes three guineas, before any work is done,) he expects to become a proficient in writing, in two or three hours; but mark how this dexterous QUACK manages the business: he looks on his watch, and notes the duration of the lesson, which is generally about ten or fifteen minutes. A lesson being given about once a week, the pupil has time sufficient to form his hand according to his preceptor's instructions, before the next lesson commences.

If the pupil be a person with a determined heart, and a persevering application, he will, in the space of three or four months, be considered completed. Then one of the best written lines is cut out of his book, pasted on a board, and contrasted with his first random scrawl, as a fair specimen of his improvement, "on an *entire* new system—acquired in two hours," (viz. three or four months.) For that is the aggregate of the various ten minutes he has

noted in his pocket-book, which has been spent in giving the instruction. There are other incidents which might be added; but I am fearful of exceeding your limits; yet doubt not, from what has been said, the reader will be convinced that the whole is a mere deception.

This, and a variety of other impositions, call loudly for the exertions of every man of integrity; for unless we set our faces against all kinds of fraud and deception, we may be considered as reprehensible as the jugglers of the day, and totally lose our characters as sound reasoners.

VIRIDE LIGNUM.

*Drake-street, Rochdale, Oct. 13, 1813.*

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### ON PERSEVERANCE.

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“Patientia vinces.”

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OF all the varied incentives to stimulate us to the improvement of the mind in arts and accomplishments, the perception and knowledge of our various duties in life, none seems so requisite to be insisted on, and at the same time so much neglected, as the sentiment contained in the motto. The fine fire of genius, the instructive perception of the philosopher, the brilliant imagination of the poet, the deep sagacity of the moralist, or the playful sallies of the wit, may all be imitated, if not excelled by the patient and persevering spirit of him, whose mind is regularly and unceasingly bent towards the attainment of one object.

In all the common concerns, as well as in the more refined pursuits and studies of the mind, this habit is of the first importance; the mechanic who labours at the loom for his subsistence, the student who is storing his memory with the treasures of learning, the minister who guides the helm of the state-vessel, and the traveller who plods his unwearied pace, would all defeat their designs, and render all their plans abortive, without the spirit of perseverance.

And, though it must be admitted, that the limits of human existence are too circumscribed to comprehend the vast infinitude of those objects of inquiry presented to the speculative mind; or even to attain the summit of perfection in any art, or pursuit of life, the difficulties of the



journey will decrease in proportion as our means are enlarged; and our progression will be advanced far more than at the out-set we could have conceived.

Every monument of human art, the proud works of ages, the magnificent remains of past times, the tottering and tremendous ruins of ancient sculpture, the spacious temples, the gigantic columns of Athens or Rome, the elegancies, the comforts, the conveniencies, and even the trifles of domestic life, are so many evident and familiar proofs of the value of perseverance. We cannot look around us and be insensible of the effects of this spirit in every labour of human ingenuity or art: it removes mountains, and turns the course of the ocean, it levels hills and elevates valleys, it builds cities, and cultivates deserts, it facilitates the intercourse of nations, and removes the boundaries prescribed in the order of nature; it subdues the intractable and savage inhabitant of the forest, and moulds the untutored, undisciplined barbarian to a creature of refinement and intelligence.

The flights of genius are uncertain and unsteady; but the progress of patience is slow and unerring; the flame of fancy is brilliant and dazzling, but of short duration; the light of perseverance is faint, but steady, and is constantly increasing by the vigilance and zeal of its possessor: and he who shall begin a work with this spirit, will be better enabled to keep in motion the desire of improvement, than with the flashes of genius, or the brilliant, but transient meteors of fancy. Man, the creature of reason, is but half formed by nature; the developing of his powers, the enlargement of his faculties, the expansion of his mind, and the augmentation of his knowledge, must be the work of patience; and it is only needful to remark, in confirmation of these positions, that some of the first ornaments to science and literature have been indebted, for the important discoveries they have published to the world, to a habit of perseverance; to a steadiness of mind, and to a temper not to be subdued or seduced from the accomplishment of the objects on which they had fixed their views.

As an instance of the value of perseverance, I shall record some of the pursuits and accomplishments of a man, who possesses a degree of knowledge rarely attained by the opulent, or studious, surrounded by every external advantage.

This man is, by trade, a weaver, and all his habits and manners, owing to his seclusion from the world, (as he lives upon a common, thinly inhabited) are marked by simplicity mingled with reserve:—indulging the strong bent of his inclination, in assiduously observing nature from his youth, he has diligently amassed such a collection of natural curiosities, as is rarely to be found in a poor man's cottage: yet has he not confined his attention merely to the collection of natural curiosities; he has also been an imitator of nature's works, for his pencil has been industriously employed in the delineation of herbs, flowers, fruit, shells, insects, birds, beasts, landscapes, and, occasionally human figures. He is not only an artist above mediocrity in these several departments, (as many of his drawings exhibit an intimate knowledge of the rules of perspective, and the just effect of light and shade) but he appears to have a familiar acquaintance with the habits, the peculiarities, and classification of almost every object in the natural world, which has come under his observation.

Modest and reserved, it is difficult to draw his merit from the obscurity in which it is placed; and he appears to unbend himself, to those with whom he is acquainted, more from a disposition to communicate pleasure to them, than from any ostentatious display of his talents and acquirements, being ever more ready to listen to any thing which shall increase his knowledge, than to obtrude what he so intimately and extensively knows himself.

Though he lives remote from society, and rarely sees any person, but his own family, he has declared that he would not exchange his present situation for one of the greatest splendour, as it might deprive him of the opportunity of pursuing those studies and amusements to which he is so much attached: the following is a favourite sentiment with him:

“I envy not the great their wealth,

“ Their equipage and state;

“ Give me but innocence and health,

“ I ask not to be great.”

I cannot paint a more perfect picture of the independence of his mind than the foregoing verse exhibits, which he completely identifies.

Happy, indeed, were it for mankind, could this disposition be universally realized, as every one would then learn to circumscribe his wishes and his wants to that circle in which Providence has placed him. My introduction to, and subsequent acquaintance with this extraordinary character, have furnished me with many reflections, and suggested to me many hints of the value of perseverance. I am constrained to acknowledge, when I survey the number and excellence of his productions, together with the unwearied assiduity displayed in his collection of those curiosities of nature and art with which he has so amply stored his cottage-cabinet, that no obstacle is too great for perseverance to remove, and no labour too extensive for patience to overcome.

I shall, in my next, communicate a tribute of respect, addressed to this original genius. ERRATOR.

June, 1813.

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*To the Editor of the QUARTERLY VISITOR.*

SIR,

YOUR inserting my Problem, in No. I. of the *Quarterly Visitor*, gave pleasure to several people in this place: moreover, its solution, in No. II. seems to have had a beneficial effect on the farmers, some of whom are wealthy.—Now they see their folly in neglecting to have their sons initiated in mathematical learning: and have, in consequence, invited a *Schoolmaster*, of scientific acquirements, to settle amongst us. And I hope our parishioners will be advantaged by his labours, as ignorance is the bane of society. Thus you see, from a single spark, what a great fire may be kindled!

Many inhabitants of this place have agreed to meet in the evenings, in the school, to read the *Quarterly Visitor*, and a few other publications which they have determined to purchase; and from which much good is expected to be derived. Our little society is composed of an attorney, some farmers, the schoolmaster, and myself. We prefer meeting in the school to a public-house, as there is not one amongst us that has an inclination “to put an enemy into his mouth to steal away his brains.” We have met several times, and have hitherto gone on pleasantly. We part at a proper hour, each thinking himself wiser, or better, for the evening’s conversation.

Lately reading a letter, in your publication, No. III. "*On Paper Currency*," signed *Lex*, caused some argument. The poorer part of our society seemed to agree that, to them, it was of little consequence disputing whether a guinea or a note was better, since it was with difficulty that they could obtain either. Others took up the subject in various ways, and requested that I would hand to you a statement of the different arguments that were used; not doubting your readiness to allow them a place in your entertaining miscellany, if agreeable to your plan; whence we hope to receive such information from *Lex*, or some other of your correspondents, as will satisfy us all, and lay the matter at rest. The attorney said, "If I had one thousand pounds to pay for an estate, one thousand pounds in Bank of England notes, or Country Banker's notes to the same amount, they would be received in full payment, without objection; therefore, I think notes are of the same value as guineas." The schoolmaster argued from different principles. He said that, all the world, at least all the commercial world, had fixed a value upon gold, superior to most other things, as the medium of payments; which was not the case with notes; they had little or no intrinsic value: that they had become current in payment on account of their being more portable; but that their real value could only be properly estimated from the probability of their being paid when payment shall be demanded. The guinea, he said, had a positive value; but no one could affirm that the note had the same value. Various accidents happen to commercial men, and he was sorry to add that several occurrences had taken place within the last few years, which had too well convinced most people that, even the failure of a Bank is not impossible. Now, added he, if there is a possibility of the drawer of a note failing, the intrinsic value of that note is directly as its nominal value, multiplied by the probability that the drawer will not fail: but as no probability is equal to a certainty; therefore, (concluded he) the certainty (the golden guinea) is better than the uncertainty, (the note.)

This argument, (though part of it was delivered in terms that were not generally understood) by its conclusion, satisfied most of our society; even the attorney seemed to have altered his opinion; but he said "the law prohibits a



guinea from being paid for more than twenty-one shillings." An old farmer, who had attended to what had passed in the debate, said, "Friends, you have been disputing about what appears to me not to admit of any dispute: I know that if I had a golden guinea, I could readily get, in exchange for it, twenty-six shillings, (at least I have been told that I might, and I am inclined to believe it) which I could not get for a guinea note. Now, unless you can make it appear that twenty-one shillings are equal to, or better than twenty-six shillings, there cannot be a doubt of the golden guinea being the better of the two."

Any law that may be made for a particular society, or country, has not necessarily any weight in another society or country. A person then observed, that *Lex* had admitted that, with 100 golden guineas, if he had them in a foreign country, he could buy a bill, payable in England, probably to the amount of £150. Then again this question returns: are £105 equal to, or better than £150?—*Lex* will not say, if he had Bank of England notes, or any other Bank notes, abroad, to the amount of 100 guineas, that he could pay them for more than 100 guineas, much less has he said, that he could buy a bill, payable in England, with them, for £150. He knows that he could not. Therefore, the fact seems proved, beyond contradiction, that the golden guinea is better than a guinea note, because more of some useful article could be obtained for it.

If, Mr. Editor, you allow this paper a place in your entertaining work, and neither *Lex*, nor any other of your correspondents, can throw fresh light on the subject, we shall retain this solid conclusion:—*a golden guinea is better than a bit of paper.*

Market-Weighton, October 13, 1813.

AMICUS.

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### THE ADVANTAGES OF PAPER OVER METALLIC CURRENCY.

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To diffuse the knowledge of the real state of our paper currency, would at any time be important; but especially at the present period, when, on the supposition of its

being depreciated, attempts are making by one part of the community, at the expense of the other, to screen themselves from the supposed oppressive effects of its lowering value; not considering that as long as one hundred and five bank notes will discharge a debt of one hundred guineas, any argument on the depreciation of our paper currency, in support of a public measure, will be as "baseless as the fabric of a vision."

Agreeably to promise, I now collect and arrange my thoughts on the advantages of paper over metallic currency, which are in opposition to a custom that has prevailed in most nations for a length of time, and which has never been deviated from, but when compelled by imperious necessity; nor has the deviation continued longer than the necessity has existed. I am aware that in prosecuting this task, I shall have to encounter a prejudice, which has increased with ages to the present hour. There is something in prejudice, of so repulsive a nature, that the greatest efforts of truth have frequently been baffled in attempting to dislodge it.

If my hope of success depended on the will, it would be feeble; but as faith, in all terrestrial concerns, is the creature of evidence, and the will has not any power to counteract it, my hope is, that I shall be able to make it sufficiently obvious that the advantage is with paper, and create a wonder, not that an error is discovered, but that ignorance should have reigned so long. On viewing separately the different species of currency of which our circulating medium is composed, it will not only be seen that they are all serviceable in promoting the ends of commerce; but from which the public receives the most profit, and by which it sustains the greatest loss.

Notwithstanding the inconvenience which frequently attends their use, guineas are a sort of real property, and, on obtaining them, we come into the possession of substantial wealth: And why? For the following evident reason: All people, in all nations, are agreed in thinking so; otherwise it is doubtful whether, on a minute examination of its qualities, a guinea might be proved of such real use as could not be supplied by metal of another kind, and at a value with which gold will bear no comparison.

As a substitute for these absentees, we have transferable securities, or itinerant promises, issued from the bank, and from which it realizes an interest of five per cent. per annum; and were it not for the conditions on which we take them, the person who holds a bank note one year, would be entitled to five per cent. on the whole of its specific value, which would more than compensate for the difference between present and future possession. The amount of credit given by the public to the bank, for the use of its paper, I estimate at 20,000,000*l.* and the annual interest, which the public receives for this vast sum, (according to a statement made by Mr. THOMPSON, in the House of Commons, as reported in the *Traveller*, a London newspaper) is 42,000*l.*—The remaining sum (958,000*l.*) flows into the bank. These notes circulate through the kingdom, and are considered as much in their own sphere at the Tweed, as in London. In this respect they differ from bankers' notes, another species of our currency, the circulation of which is considerably more limited, with the exception of some, which are payable in London. The amount in value of these is generally allowed to be equal to what is issued from the Bank of England. The stamp duty, on guinea notes, is equal to four months' interest, the larger ones something less; and, were they renewed every four months, the public would receive, annually, one million, for money thus lent to the different banks. But suppose those notes to continue in circulation a little more than ten months, the yearly receipts would be reduced to 438,000*l.* As bills of exchange were in use when guineas were plentiful, they are not considered a substitute for them; they, nevertheless, constitute a part of our circulating medium. Like the two former, they owe their circulation to public credit; but, in other respects, differ from both: the former are payable on demand; but as they have not the word interest thereon, as promissory notes, not any interest can be obtained: On the contrary, a bill of exchange, payable two months after date, for 100*l.* is at first valued at 99*l.* 3*s.* 4*d.* only, but rises in value at the rate of 3½*d.* per diem, till 100*l.* become due; and, whoever possesses it, is entitled to the above sum for every day he keeps it.

The drawer, or he for whose use the bill is drawn, pays the interest or discount; or, if paid for value received in goods, the difference between a bill payable after date, and what is called cash, is generally acknowledged in the bargain.

In addition to this, the stamp duty on them is nearly equal to  $2\frac{1}{2}$  per cent. and, therefore, so far from bills of exchange being an imposition on the public, the public are imposing on the drawers, by charging them  $7\frac{1}{2}$  per cent. instead of 5. It is impossible to ascertain what sum stamps of this kind will produce in one year; but if we take it at 20,000*l.* forming a total of 500,000*l.* yearly income, arising from paper currency, (agreeing with another statement by Mr. T. viz. that he was warranted in saying, that private bankers paid nearly half a million for stamps on notes and bills of exchange,) the remainder, whatever sum, appears to be unequally, if not unequitably, divided between the Bank of England and all the country banks.

If a man, involved in debt, for which he is paying interest, should increase that debt for the purpose of adorning his house with useless ornaments, would be deemed indiscreet; what would be thought of a community, in circumstances bordering on insolvency, and keeping up the semblance of affluence, by holding in possession 40,000,000*l.* of specie, and thereby sustaining a loss of interest which, in fourteen years, would be equal to the principal?

If a national bank had been established, and a paper currency issued, at the time the first part of our national debt was contracted, the specie drawn from circulation, and applied to the purpose of a sinking fund, might, by this time, have increased to a sum equal to our present national debt.

I have been informed, that it was the opinion of Mr. Locke, that if the quantity of money in circulation was doubled, or, as the modern phrase is, "pushed into circulation," the price of labour, and of every necessary article of domestic use, would rise in price cent. per cent. Something from the works of this celebrated author, has been quoted by almost every one, who has written or spoken on any science in which he (Mr. L.) had pre-



viously written; and, in disputed cases, if his opinion could be placed in either scale, that was sure to preponderate; but when we find him taking the effect for the cause, we forget the man, and examine his works. "As there never was an opinion, however absurd, which has not been maintained by some philosophers," that he should have been of this opinion is the less surprising. Other writers more recent, but of less note, have declaimed against paper money, attributing thereto nearly all the evils of which poor or rich complain; and asserting "this has been the cause of the rise in price of the necessities of life, and if it goes on a few years, it will be productive of incalculable mischief." Here we have assertion for proof—a great and increasing calamity, with which the bankers are charged as the authors. But to attempt to disseminate doubtful sentiments, by solitary assertion, is absurd: it is presuming on public confidence, and argues self-complacency. That respectable bankers (and I know not of any that are otherwise) issue their notes on terms different from those on which they parted with their guineas, I have yet to learn; but of this I am certain, that in all cases, where credit is concerned, the risk is the same. That an increase of population, and a general rise in the price of floating property, will require an augmentation of the circulating medium, is admitted; and this would be the case, of whatever materials it was composed, as the following examples will clearly evince.

A hop-merchant, at the proper season, lays out a capital of 400*l.*; between that and the next season, the article rises 50 per cent. in price; and admitting the consumption to be the same, it will require a capital of 600*l.* to purchase the usual quantity.

A manufacturer of piece-goods, with a capital of 1500*l.* employs one hundred weavers, and gives two months credit with his goods; but should the raw materials and wages rise 50 per cent. (no uncommon thing) it becomes necessary, either to discontinue in his employ, one-third of his weavers; take more, or give less credit; or obtain 750*l.* from a banker, or elsewhere: the second resource is, in part, impossible; for the merchants will be in the same situation as himself. The inconveniences, in such cases,

would be incalculable, were it not for the supply which is obtained from such useful establishments ; and from which more will not be drawn than is absolutely necessary for the purposes of trade. Nor can it remain in circulation longer than the necessity exists, for the following reasons, viz.—The poor man seldom sleeps with a note in his possession ; the middle class cannot keep it long ; and the rich will not keep it, knowing that money in their coffers, of whatever kind, pays no interest. LEX.

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### ON THE GENERAL ADVANTAGES OF ANATOMICAL KNOWLEDGE.

[Continued from No II.]

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WE have hitherto proposed Anatomy, on account of its connection with the ornaments of human life. Another and a stronger argument now appears ; and this is, the relation of this science to Religion and to Health.

First,—It will not be denied, that Man has a capacity for enjoyment greater, beyond comparison, than what has been allotted to the Brute ; and also a proportionable number of desires and aversions. The objects of these affections, certain powers, (that are the instruments of his volitions,) enable him to obtain or avoid ; and when they are not alone effective, he has a resource in the greatness of his mind, which moulds inferior natures into the creatures of his wishes ; and, like fabled music, makes the very stones obey him. But since virtuous actions do not necessarily spring from exalted intellect, as his career through so many ages has demonstrated, something is wanted to restrain its daring aberrations ; something to outweigh the seductive influence of the passions, and keep the mind within the bounds of virtue ; and this something is religion : *i. e.* a firm persuasion of the being of a God, and obedience to his revealed will. The only check, indeed, upon vicious inclination and pursuit, if we except the miseries that flow from vice, but which are ulterior, and, therefore, only able to prevent a repetition, is, the belief that there is an ALMIGHTY POWER who has threatened crime with punishment ; and the same credence, when coupled with a know-

ledge of his promises to reward the good, experience proves to be the most powerful incentive to acts of virtue. But though religion is essential, how little is there of it! Notwithstanding the necessity of Theism, the threshold of religion, how few have stepped over it! Atheists are but thinly scattered; their number is too small to render them an object of solicitude; they have, therefore, only a subordinate claim on our attention. Professed Theists compose the population of the civilized world, and these are the characters upon whom we would shower the arrows of conviction: we would urge them to the study of Anatomy, because it contains the elements of Theism. Nor is this a paradox. Of this great family of professors, a very, very small proportion really believes in the being of a God.—Instant danger staggers even valor. The bravest soldier will not, without the call of patriotism, or the impulse of emulation, rush upon the bayonet: but professed Theists run into vice, as the unthinking horse into the battle; and this is evidence, conclusive of their actual Atheism.—They have not, to use the emphatic language of the Scripture, “a living faith.”

In order to convince them of the being of a God, proofs must be adduced. These must display contrivance and design, for contrivance must have had a contriver, and design an intending mind; in the workmanship of these contrivances, nothing of the imperfection that mars the finest works of men must be detected; otherwise their excellence is finite; and what is finite, cannot be deemed the work of infinite intelligence; and the materials of which they are composed, must have been created, as well as combined. This may need some explanation. The noblest inventions of men are but combinations of materials that are ready to their hands; such are the steam-engine of Mr. WATT, the threshing-machine of Mr. MICKLE, and the water-wheel, invented by the same ingenious artificer, to drain the mosses of Lord KAIMES. The works of a CREATOR are something more than combinations; they are creations. Of such high evidence the universe is framed. “The Heavens declare the glory of God, and the firmament sheweth his handy-work: day unto day uttereth speech, and night unto night sheweth knowledge.” But though all the works of nature afford the evidence we want, all are

not equally well adapted for demonstration: some are scarcely cognizable by the senses, and the proof in others is inductive, not evident. That the proofs of contrivance may be universally effective, they must be obvious; to be obvious, they must be analogous to the mechanical contrivances of man, which use has made familiar.—This test we will apply to the several departments of creation.

To those who are conversant with the Heavenly bodies, evidence, the most subtle and conclusive, is presented; but there is nothing in the simple aspect of the stars, the apparent motions of the sun, and phases of the moon, that is at all analogous to the mechanical inventions of men.—“The Heavenly bodies, indeed,” to use the words of PALEY\*, “do not come within our mechanics; we have nothing wherewith to compare them, no invention, no discovery, no operation, no resource of art, which in this respect resembles them.” Astronomy, therefore, is without the pale we have proposed. With respect to the vegetable kingdom, our knowledge of the means that are adapted to the growth, fecundity, and properties of plants, is very small; we know that these effects exist, and infer, that there are causes adequate to their production. But as these causes are unseen, if we except the claims of observers with the microscope; we are astonished, but not instructed. We are not ignorant of the theories that would explain the functions of the blossom, and the leaves of plants; and we are also aware that they are as yet unproved. Were it not, indeed, for the contrivances manifested in the package of the seeds of grapes; in the tendrils of the vine; and in the down that is attached to the seeds of compound flowers; we should feel disposed to overturn the Theistic pretensions of this lovely science. These exceptions, however, are too few, much too few, to recommend it as a study that contains the elements of Theism. The Anatomy of insects may as yet be said to be unknown. It would be unfair, however, in us to deny, that, in their exterior structure, there are many beautiful contrivances, and those too analogous to the production of human genius. The corselet and wing-cases of the coleopteræ, are to all intents and purposes, a suit of armour.—The silken wings of flies are like the sails of a wind-mill,

\* Paley's Natural Theology, p. 379.



obviously designed to catch the breeze ; and who, when he saw a boat-fly swimming in a pond, did not see a boat impelled by a pair of oars. To these we may add the bag of the silk-worm and the spider, and the lamp of the glow-worm. But however beautiful and conclusive, these evidences will be found inferior to the bold specimens Anatomy contains ; and this, together with the importance of the other reasons that press it on our attention, gives it a decided preference. From what has been said of Entomology, the insufficiency of Botany, and the total want of mechanical evidence in Astronomy, we are disposed to infer, that the further we advance in the scale of nature, in our progress from inanimate to animated beings, in the same proportion, a designed and studied mechanism is apparent. According to this principle, the animal kingdom, which is the next in order, abounds with the evidence we want. It does so. Here we find creations that contain contrivances most complete, and mechanism the most subtle, but they are purely Anatomical. The question then of choice is in a narrow compass ; it rests between human and comparative Anatomy. The important relation of the former again press upon the mind, and determination rests upon them.

We rest our oars then upon Anatomy, and amid the multitude of proofs that delight and satisfy the mind, we have singled out the following :

The human EYE has been employed by most writers on Theology, but this is not a reason why it should be omitted : its frequent application only shews how well adapted it is to the purpose of conviction. The humors of this organ are lenses of different refracting powers, properly adjusted ; they are inclosed in a case of ordinary matter, like the tube of a telescope, and in front are protected by the cornea, a medium of great strength, but perfectly transparent ; it is, indeed, a perfect telescope. Light is the means by which objects are made visible. Were the eye exposed to its unrestrained influence, blindness would ensue ; its functions, indeed, could not result from the well-contrived structure of the organ. Considering the eye as a simple telescope, this is not apparent ; but it is something more ; it is an organ of sensation, and unless some provision were contrived to regulate the ingress of the day, the

function of the material which gives to it sensation, would be destroyed. We are thus led to examine the contrivances which are adapted to let in light in useful quantities; and to simplify the subject, we shall confine our attention to the cornea, which may be called the window of the eye. The window of a house is furnished with a curtain, which is let down during the fervour of the day to mitigate the blaze; and when its radiance is eclipsed by the twilight, the curtain is drawn up, and the window is exposed. The cornea also has a curtain (iris) perfectly analogous, although different in structure, a circumstance which arises from the circular form of the window of the eye. It is, however, a curtain; and in its centre is a hole, the size of which changes with the mutations of the day. When excessive light demands exclusion, the aperture (pupil) contracts; and when the shadows lengthen, the perforation widens, and the cornea is sufficiently uncovered. Now had the eye been framed to perform its functions without an iris, the sentient part must have been adapted only to the blaze of noon; and we should have been in darkness when the sun was not in the meridian. Windows, too, which are much exposed, are furnished with a penthouse from without: in villages, the coverings of huts effectuate the purpose of exclusion.—A like provision for the cornea is the eye-brow, which needs no particular description. The eaves of the hut shelter the window from the rain that pours from the roof: the eye-brows secure the eye from the sweat that trickles down the forehead. The last, and most important, furniture of a window are the shutters; these exclude all light, and keep the glass from injury.—The shutter of the cornea are the eye-lids, the uses of which exactly correspond. They have also an intermediate power; their edges are fringed with hairs closely set, so that though the eye-lids are thrown open, the eye is yet protected from excessive light. Some provisions for the protection of the eye, subordinate to these, cannot be neglected.—To keep the surface moist, and wash away the dust that incommodes it, a sponge is hidden in the outer corner of the orbit; which being constantly supplied with water, on occasion inundates the eye,

(To be continued.)

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## FOR TRANSLATION.

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MR. EDITOR,

As the following Epigram was written by a gentleman of classical taste and ability, and is allowed to have a considerable share of satirical wit; I will thank any of your readers to favour me with a poetic translation.

I remain your's, &c.

JUVENTS.

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### NAPOLEON AB EXERCITU SUO FUGIENS.

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"Vicinus: et gereremus adhuc nova prœlia, Cives,

"(Credere ver aci ne dubitate duci,)

"Augeretque meas nova jam victoria lauros,

"Assiduus populi ni revocasset amor."

O felix lepidumque caput:—Tu siccine vincis?

Macte igitur famâ, vincere perge precor,

Dum tibi bellanti levis haud victoria vinci,

Atque triumphus erit "fallere et effugere."

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### Answers to Queries.

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(14) *Answered by MR. FURNESS, Bridlington.*

It is well known that the chemical action which bodies have on each other, is regulated according to their affinity or tendency to unite. For instance, soda unites readily with muriatic acid, and forms with it a neutral salt; but if to this we add a little sulphuric acid, the soda will quit the former and unite with the latter, on account of its having a greater affinity to sulphuric than muriatic acid. All substances likewise lose their original characters, during their union: for both alkali and acid are extremely corrosive when applied to the skin separately; but if they are mixed until neutralized, they are perfectly harmless, by having a nearer affinity to each other than animal matter. Thus both carbon and iron have a strong tendency to unite with oxygen, when not combined with any other substance; or even if they are combined with any thing for which they have not so great an affinity as to

oxygen, they will quit it for the latter. But with *Black Lead*, the carbon cannot oxydize, being already engaged with the iron ; and the iron cannot oxydize, being occupied with the carbon, having a greater affinity to each other than to oxygen.

There is another reason why carbon does not combine with the oxygen of the atmosphere (when used for the purpose mentioned in the query) : it has little or no affinity to it, unless it be intensely hot ; or we should not be able to keep charcoal, but in close vessels ; for if exposed to the air, it would unite with the oxygen contained in it, and totally disappear in a state of carbonic acid.

Not being convinced whether iron or oxygen was the greatest favourite with carbon in a red heat, I exposed some black lead to a tolerably high temperature ; and, at the same time, permitted the atmospheric air to have free access to it ; thinking if I increased the carbon's affinity to oxygen, by an increase of heat, it might quit the iron for that substance. The result of this experiment was, that the black lead became a little browner, on cooling ; which plainly shewed that my expectations were realized, (for it is to carbon that black lead owes its dark colour) though only in a partial manner : for it still possessed all its original, adhesive, shining, and every other quality, except that of colour.—From which it appears, that in black lead, there is a quantity of carbon, that is only *mechanically* united with it ; otherwise the iron is not able to unite with so large a proportion, in a high temperature, as a moderate one.

(15) *Answered by AGIB, Gainsburg.*

MELODY is confined to sound alone : Harmony is produced in objects of sight as well as hearing. Thus, on viewing a fabric, suppose of the Tuscan order of architecture, with its columns, arches, cornices, pediments, balustrades, &c. all in symmetrical proportion, and displayed according to the rules of art ; that building delights the eye, as all its parts harmonize ; but if a Gothic spire rises from it, or an arch is supported by Corinthian pillars, it ceases to be beautiful, the parts do not correspond, the harmony is lost. The same may be said respecting scenes in nature. If we behold on one hand a rough, bold, projecting rock, round the base of which winds a rivulet ; on the other side,



a cataract foaming down a precipice, the distance closed by lofty mountains, the fore-ground composed of loose fragments of rocks, and stumps of blasted trees: wild as it is, this scene gives pleasure, for its parts all harmonize. Take away the cataract, and substitute an artificial cascade, or a fountain springing from the shell of a Triton, and falling into a smooth alabaster basin; and, in place of the rifted trunk, a tapering poplar, or weeping willow: though these objects may be peculiarly beautiful in themselves, or in a pleasure garden, here they appear absurd; for the harmony of the scene is destroyed by them.

Harmony consists in a proper arrangement of the component parts of a view, so as to preserve an unity of design, every part striking the eye at once, as an object placed there but to add beauty to the rest.

Harmony of sounds may sometimes be found even in discord; as in a pack of hounds in full cry, or the music of a farm-yard; all these harmonizing in themselves, though, we must own, they are not exactly melodious. On the contrary, the numerous varieties of feathered songsters, which inhabit the groves, when joining in concert, yield a most enchanting melody; but musicians will not define this to be a *perfect harmony*.

In music, "melody is a series of sounds which succeeds one to another, in a manner agreeable to the ear;" as in songs or tunes, of one part only. "A chord is that which arises from the mixture of several sounds heard at the same time; and *harmony* is, properly, a series of chords, which in their succession, one to another, delights the ear.

"The character of a *just harmony* is only to form, in some measure, one system with the modulation, so that from the whole taken together, the ear may only receive one indivisible impression." This is applicable to duets, trios, &c.

The same by Mr. YORKE, Guisbro'.

MELODY is the agreeable effect of different musical sounds successively arranged; so that melody, in this sense, is the effect of a single part.

Harmony is the agreeable result of the union of two or more musical sounds heard at the same time, so that har-

mony is the effect of two parts, at least :—As, therefore, a continued succession of musical sounds produces melody, so does a continued combination of these produce harmony.

*Messrs. Hine and Winward* answered it thus :—The difference betwixt melody and harmony is conspicuous in the following observations. Melody is that sensation experienced in listening to a single instrument, or voice, performing a consecution of sounds that does not create disgust. Harmony consists in the adaption of other notes to a system of melody, so as to cause delight, terror, or other sensations. Some affirm, that independent of melody, *any succession* of tones may be *harmonized*: but those who have approached the recesses of Phonics are, I believe, convinced of the contrary.

*Messrs. Cavill, Harrison, and Treeby*, ingeniously answered this query.

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(16) *Answered by Mr. ENGLAND, Normanby.*

It has been said of some, perhaps with more peevishness than certainty, that when they have not known how to account for various phenomena, they have ascribed the cause to the power of electricity. I shall, nevertheless, ascribe the appearances in question to the same cause; for, I think the experiment of ROMIEU fully proves it to be an electrical phenomenon; though it does not ascertain the manner in which the electric fluid operates on the water, or camphor.

“Having put (says he) small pieces of camphor, about  $\frac{1}{3}$  or  $\frac{1}{4}$  of a line in diameter, on the surface of a glass of water, a rotatory motion of the pieces of camphor succeeded; and, when the water was touched with an insulated body, as glass, sulphur, or rosin, the motion continued; but if the water was touched with a conducting substance, the motion ceased.”

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*The same by J. W. Barton.*

THIS is probably owing to electricity. A piece of iron-wire, brought in contact with the surface of the water, apparently abated the motion; whilst an insulating substance, brought in contact with another vessel containing camphor, produced no effect.

(17) *Answered by Mr. HINE.*

GRAMMARIANS tell us, a *noun of multitude* is one that signifies many. Under this vague definition, *song* is such; being composed of many words, lines, &c. Were I inclined to be captious, I might adduce numerous other examples, equally remote from the usage of correct writers, and defend my positions under the protection of the above definition. I shall, however, be content if the EDITOR will allow me to ask of the Philologists who contribute to the VISITOR, a less general, but more satisfactory criterion of a *noun of multitude*.

*The same by Mr. J. E. GASVAE, Surfleet.*

COLLECTIVE nouns, or nouns of multitude, are such as suggest the idea of number; as the people, the multitude; and there are some which exhibit to the mind the idea of the whole as one thing; as "the court, the house of commons, &c." but *song* cannot be classed under either of these heads; hence, I conclude it is not a *noun of multitude*.

In nearly the same manner, *Messrs. Cavill, Harrison, Maffett, Winward, and Yorke*, answered this query.

(18) *Answered by ASTRONOMICUS, Howden.*

To define the word *morning*, has been vainly attempted by several philologists; but it has been at length achieved by a grammarian of considerable eminence, now numbered with the dead. He makes it appear that after the sun has risen it is no longer *morning*; that the morning commences with the dawn, and ends at the rising of the sun.

All lexicographers agree that *evening* is that part of the day which is light after the sun is set.

Astronomers assert that *crepusculum* begins and ends when the sun is about 18 degrees below the horizon. Now, having the latitude of the place ( $53^{\circ} 50'$ ) and the declination of the sun ( $11^{\circ} 52''$ ) the time of day-break is found to be  $2^{\text{hrs.}} 14'$ ; and the time of the sun's rising  $4^{\text{hrs.}} 53'$ ; therefore  $4^{\text{hrs.}} 53' - 2^{\text{hrs.}} 14' = 2^{\text{hrs.}} 39'$ , the length of *morning-twilight*, or *morning*.

Again, the length of the *evening-twilight*, or *evening* (supposing the sun's declination not to have changed) is also  $2^{\text{hrs.}} 39'$ . Its beginning  $7^{\text{hrs.}} 7'$ , and its end  $9^{\text{hrs.}} 46'$ .

According to this definition of *morning*, I fear few of the fair ladies of Hull can, with propriety, bid their friends *good morning*; as I conjecture not many of them have beheld "the blush of *Aurora*, when tinging the morn."

This query was ingeniously answered by *Messrs. England, Gaspar, Hine, Lucinda, Maffett, and Winward*.

## Grammatical and Philosophical Queries.

(19) *By Mr. FROUDE, Plymouth.*

ARE ellipsis and oval synonymous terms?

(20) *By Mr. WINWARD, Plymouth.*

WHY are we enabled to discern the moon when she is betwixt us and the sun? —

(21) *By Mr. CAVILL, Beighton.*

It has been conjectured that the darkness (mentioned in *Luke*, 24 chap. 45 v.) which happened at the time of OUR SAVIOUR'S crucifixion, was an eclipse of the sun. I beg leave to solicit the opinions of some of the ingenious contributors to the VISITOR, concerning this phenomenon.

(22) *By Mr. HINE, Plymouth.*

IN perusing a work, printed at the close of the 18th century, I met with the following passage, in a description of Greenland:

"The globe is here so round, that even at the distance of six miles, in a calm, the masts of a ship only are discoverable; at eight miles, no other part can be seen but the topmast, and at twelve miles distance, the flag only!" What does the author mean?

(23) *By ELIZA, Sculcoates.*

WHY do the ladies of this isle generally learn the French language, (the language of that nation whose manners and writings are despised,) while the gentlemen, who wish to acquire a good education, always learn the Latin tongue?

Would not the morals of our females receive more improvement from the study of the latter, than the former?



(24) *By* A. B.

REQUIRED the origin of the word *mahogany*: as it is not to be found in BAILEY, JOHNSON, or in any of our modern lexicographers. Is the discovery of that wood, or its use in articles of domestic furniture, posterior to the era of JOHNSON'S Dictionary?—Or is it a local term; and, therefore, not admitted into a lexicon of the English language. It has sometimes been asserted, that its omission in JOHNSON, arose from prejudice; but, as it is omitted in other dictionaries, that opinion is evidently erroneous.

(25) *By* Mr. ENGLAND.

If a piece of quick lime be plunged in water, it will be quickly pulverised. But if it be immersed in ale, it becomes nearly as hard and firm as it was before it was burnt, and will not afterwards pulverize when immersed in water, unless it be burned a second time. How is this to be accounted for?

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### UNPARALLELED BARBARITY

*Of FREDERIC WILLIAM the FIRST, towards his SON,  
and M. DE KATT.*

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THIS capricious and unfeeling monarch seems to have been a total stranger to those qualities, the cultivation and exercise of which are so essential to the dignity of the regal character. Humanity, indeed, shudders at the perusal of his enormities, which equal in turpitude any that are recorded in the pages of history. We would not lay before our readers the following particulars of the conduct of this regal monster, towards the unfortunate DE KATT, if we did not think that, by so doing, we should be considered as tacitly reminding our readers of the importance of duly regulating their dispositions: the utter neglect of this duty rendered FREDERIC WILLIAM the First, the curse and tormentor of his species.

FREDERIC, the son of the barbarian whose unprecedented cruelty we are about to narrate, in order to avoid the recurrence of ill treatment to which he was daily and

hourly liable from his father, had more than once meditated his escape; and would have accomplished his purpose, had it not been for the treachery of a valet. The discovery of his son's intention, enraged the cruel monarch to the highest degree. He ordered the young Prince to Custrin, allowing him only sixpence a-day for his support; and he condemned M. DE KATT, who had determined to accompany the Prince in his flight, to be executed at Custrin, *in his presence*; which horrid behest was actually carried into effect. The following account of this transaction, worthy of the days of NERO, is extremely affecting: of its verity, there can be no doubt, as we have it from the pen of FREDERICA SOPHIA WILHELMINA, the daughter of the cruel tyrant:—

“General LEPEL and President MUNCHOW entered the Prince's room, in the morning, a little before KATT appeared, and endeavoured to prepare the Prince in the best manner they could for this horrible scene. It is said, that he was in such a state of despair and grief as had never before been witnessed. In the mean time, SCHENK was rendering the like friendly office to KATT. On entering the fortress, he said to him, “continue firm, my dear KATT; you are going to endure a severe trial; you are at Custrin, and you will see the Prince Royal.” “Rather say,” answered KATT, “that I am going to have the greatest consolation that could have been granted to me.” With these words, he ascended the scaffold. My unfortunate brother was then forced to stand at the window. He attempted to throw himself out of it, but was prevented. “*I entreat you, for heaven's sake,*” said the Prince to those who were around him, “*delay the execution; I shall inform the King, that I am ready to renounce my right to the crown, if his Majesty will pardon Katt.*” M. DE MUNCHOW stopped the Prince's mouth with a handkerchief. When the Prince saw KATT, he exclaimed, “*how wretched I am, my dear Katt! I am the cause of your death.—Would to heaven, I were in your place.*” “Ah!” replied KATT, “*if I had a thousand lives, I would sacrifice them all for your Royal Highness.*” At the same time he dropped on his knees: one of his servants attempted to blind-fold him, but he would not suffer it, and elevating his thoughts to heaven, he ejaculated, “*my God! I commit my soul into thy hands!*” Scarcely had he pronounced these words, when his head, cut off at one blow, rolled at his feet. The trunk, in its fall, extended its arms towards the window where my brother had been; but he was there no longer: he had fainted away, and the gentlemen about him had laid him on his bed, where he remained senseless for some hours. When he

recovered his senses, the first object that struck his eyes was the mangled corpse of poor KATT, which had been placed in such a manner, that he could not avoid seeing it. This ghastly object threw him into a second swoon, which was succeeded by a violent fever. M. DE MUNCHOW, in spite of the order of the King, let the curtains down, and sent for physicians, who found the Prince in a very dangerous state."

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ANECDOTE  
OF THE LATE  
ARCHBISHOP OF YORK.

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WHEN Dr. MARKHAM, the late Archbishop of York, filled the important situation of head-master of Westminster school, the impartiality of his conduct was observed to be so perfectly Lacedemonian, that LYCURGUS himself never made less distinction between the different classes of his subjects than the Doctor did; of which the following is an instance.—The son of a nobleman, on his first entrance into the school, approached the Doctor, and inquired if there was not a proper place for the students of *noble families*; and if there was, in what part of it he was to be seated? The mode in which this question was asked, probably gave occasion to the Doctor to answer nearly as follows:—"You, Sir, with more confidence, and consequently less respect for me than you ought to feel on this occasion, inquire for your proper place in this school; it is, therefore, my duty to inform you, that here the only distinctions that are made, are those which arise from *superior talents* and *superior application*. The youth that wishes to attain eminence, must endeavour by assiduity to deserve it: therefore your place, at present, is on *the lowest seat of the lowest form*. You will rise in academical rank according to your scholastic merit; and I shall be extremely glad to see your genius and application carry you in a very short time to the head of your form, and indeed to the head of the school. May each of your transactions, therefore, be distinguished by literary exertions, the only means by which you can here arrive at literary honours."

## Poetry.

*Nec satis est pulchra esse Poemata, dulcia sunt.*

### ODE TO MELANCHOLY.

COME, gentle muse, my song inspire,—  
 Come, fill me with poetic fire;  
 Teach me to sing in artless lays,  
 Soft soothing Melancholy's praise.  
 Yes, Melancholy, lovely maid,  
 I woo thee:—Come, then, to my aid:  
 Oh! "calm to peace" my troubled breast,  
 My boist'rous passions lull to rest;  
 On me, a poor weak mortal, deign to shed  
     Thy influence benign,—  
 Recall that peace of mind which now is fled,  
     That peace which once was mine:  
 For thou can'st ease the wounded heart,  
 Can'st cool affliction's keenest smart,  
     By thy soft soothing pow'rs:  
 In midst of all this world of woes,  
 That mortal who thy presence knows,  
     May still taste happy hours.

Aided by thee, Oh! Melancholy!  
 I'd spurn the world, its pride and folly,  
     And all its empty joys;  
 They, at the most, please but an hour,  
 Then troubles come, misfortunes low'r;  
 The clouds disperse before thy pow'r,  
     Thy presence never cloy.  
 With thee and Meditation, tender maid,  
 I'd seek some peaceful, some sequester'd glade;  
 Where, safe retir'd from all the noise and strife  
 Of busy man, I'd lead a happy life.  
 No cares to vex,  
 No fears perplex,  
     I'd taste new joys unfelt before;  
 I still should say,  
 Each coming day,  
     Thy charms enraptur'd more and more!



Thanks, heav'nly fair,  
 Thou hear'st my pray'r;  
     Thy soothing influence, goddess, now I feel;  
     That influence which my wounded heart can heal.  
 Thrice hallow'd be thy sacred name;  
 I feel it glide through all my frame;  
 Soft o'er my soul diffusing peace,  
 Whilst care, and pain, and troubles cease,  
     And blissful visions o'er my senses steal.  
 To thee alone the pow'r is giv'n,  
 To waft our thoughts from Earth to Heav'n;  
 To raise them high above this earthly sphere;  
 Yet,—grant one thought on what my soul holds dear:  
 Let me look back on scenes which long are past,  
 Which I can ne'er forget whilst life shall last;  
 Oh! grant my pray'r!

                    Methinks I heard thee say,  
 "Dwell on these pleasures each succeeding day:  
 "Short-liv'd and transient are all earthly joys,  
 "Each fleeting pleasure some new care destroys;  
 "Think on thy vain fantastic schemes of bliss,  
 "How frail they are,—and then, remember this,—  
 "True happiness can ne'er be found below,  
 "Man is himself the cause of all his woe."

Yes, Goddess, I am thine,—my vows receive;  
 Contented, I'll this world for ever leave,  
     And to some lonely desert flee,  
 Where, in some hermit's cell,  
 For ever will I dwell  
     In solitude with thee;  
 Tranquillity, my constant guest;  
 No racking cares shall there molest  
     That peace which thou alone can'st give:  
 I then shall taste the sweets of life,  
 Whilst busy man with all his strife,  
     For happiness, shall only live:  
 For thou can'st calm my troubl'd breast,  
 My boist'rous passions lull to rest;  
 To thee alone the pow'r is giv'n,  
 To waft our thoughts from Earth to Heav'n!

AGIB.

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 BRITANNIA,—AN ODE.
 

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SEE, rising from OLD NEPTUNE's wide domain,  
 BRITANNIA proudly lift her august head;  
 Behold the haughty Ruler of the main,  
 Inspiring all her hostile foes with dread.  
     BRITANNIA hail ! majestic queen !  
     The mistress of the world ;  
 In ev'ry clime thy rage has been  
     With dreadful fury hurl'd.

In vain the world, with all its pow'rs combin'd,  
     May strive to quench the flame in British breasts ;  
 As on an arch, the more the weight, we find  
     The central stone with greater firmness rests.  
     BRITANNIA hail ! majestic queen !  
     The mistress of the world ;  
 The more thy foes, thy rage has been  
     With greater fury hurl'd.

While British tars shall guard their native coast,  
     No foreign pow'r the island has to fear ;  
 Each, self-collected, in himself an host,  
     Defies their efforts with a scornful sneer.  
     BRITANNIA hail ! majestic queen !  
     The mistress of the world ;  
 'Gainst ev'ry foe thy rage has been  
     With dreadful fury hurl'd.

Long shall thy thund'ring cannon's brazen roar,  
     Disturb thy foes, and rule the subject main ;  
 Long shall the choir re-echo round the shore,  
     And "*Rule Britannia*" be the fav'rite strain.  
     BRITANNIA hail ! majestic queen !  
     The mistress of the world ;  
 On all thy foes thy rage has been  
     With dreadful fury hurl'd.

While other nations 'neath th' invader's hand  
     Must fall, and own the victor's haughty sway ;  
 Still shall thy happy, highly-favour'd, land,  
     Shine forth with lustre as the noon-tide ray.  
     BRITANNIA hail ! majestic queen !  
     The mistress of the world ;  
 In ev'ry clime thy rage has been  
     With dreadful fury hurl'd.

*Bridlington, Oct. 11, 1813.*

LITERARIUS.

## A SOLILOQUY ON AUTUMN.

To flow'ry vale, clear stream, and shady dell,  
 And every charm that summer yields, farewell ;  
 Since gloomy Autumn, with a tyrant's sway,  
 Blasts your fair bloom, and clouds the cheerful day :  
 Now dark November's sadd'ning frowns appear,  
 Deforming every rural prospect here.  
 The woods, of late one universal green,  
 Smitten by storms, present a motley scene  
 Of various tints, unfolding to the view,  
 Buff, yellow, purple, and an orange hue :  
 The branch-bound walks, that charm'd so oft before,  
 With lifeless foliage now are cover'd o'er.  
 As pensively I tread, each gust that blows,  
 A shower of leaves on ev'ry side now throws ;  
 Whilst others on the neighb'ring plains are cast,  
 The sport of ev'ry wind and surly blast.  
 And, O ! what solitude the woods pervade,  
 No sound from any tenant of the shade,  
 Save that mine ear the redbreast's plaint receives,  
 Whilst lonely hopping o'er the wither'd leaves ;  
 Or squirrel chatt'ring on the half-clad bough,  
 Chief objects noted in the woodlands now.  
 Our verdant fields and erst delightful plains,  
 Are ever wet and drench'd with soaking rains ;  
 The limpid rill, sung in poetic theme,  
 Now issues forth a foul polluted stream ;  
 No more soft murm'ring, but without delay  
 In torrents to the ocean rolls away.  
 From sea-beat shores and renovating spas,  
 The great and fashionable world withdraws ;  
 No more the tin'rous fair, half-fearful, lave  
 Their trembling forms in ocean's billowy wave ;  
 But to the city's sable shades repair,  
 To pass the cheerless gloom of winter there.  
 Fled is the gently-breathing Zephyr's breeze,  
 And hush'd the grateful hum of murm'ring bees ;  
 They now are to their straw-built domes confin'd,  
 Or else, sad fate, to sulph'rous flames consign'd  
 By murd'rous man ; who chokes the stream of breath,  
 And pays them for their toils with cruel death.  
 And lo ! the twitt'ring swallow's harmless train,  
 Autumn hath banish'd 'cross the Western main,  
 By sacred instinct taught to leave us, while  
 Bleak, howling storms, assail our Northern isle.  
 On FLAVIA's roof, to swallows ever kind,  
 (Gentle blow of her inoffensive mind)

Till late I watch'd them one October night,  
 And ere next day they'd ta'en their mystic flight;  
 And now within some milder climes they soar,  
 'Till Spring allures them back to Albion's shore.  
 Oft have I heard, when cheerful summer smil'd,  
 The milk-maid's ditty in yon hawthorn wild;  
 While feather'd warblers, woods and fields among,  
 In hallow'd strains proclaim'd their ev'ning song:  
 But ah! now all these soft endearments fail,  
 And sunless days and moonless nights prevail;  
 All Nature mourns the elemental fray  
 Of wint'ry storms, which strengthen ev'ry day.  
 No more our village now for pleasure calls  
 The townsman forth from noise surrounding walls;  
 E'en some that with us brighter suns abide,  
 Have left their mansions, and in town reside.  
 Once more, farewell, ye woods and shady bow'rs,  
 The blest abode of pleasurable hours:  
 Adieu! ye groves, your vernal beauty's flown;  
 I too must leave you for the smoky town:  
 And there, 'mid noise and gloomy walls, remain  
 'Till Summer call me to your fields again.

E. D.

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### *PITY's TEAR.*

---

SWEET it is to quit the throng,  
 When evening's pleasing shades prevail,  
 To wander unperceiv'd along,  
 And listen to the sighing gale;  
 The tones of gentleness to hear,  
 When lips of female softness speak,  
 Or trickling from its silent sphere,  
 To see on beauty's blooming cheek,  
 In silent eloquence appear,  
 Pity's lucid, tender tear.

Sweet are the fields, when Nature spreads  
 Her robe of flow'r-bespangl'd green,  
 And lovely Contemplation leads  
 Through each majestic sylvan scene;  
 Sweet to ascend the cloud-top't hills,  
 And bid the eye unwearied range,  
 Where spires, and cots, and groves, and rills,  
 Present an ever-varying change;  
 But poor and tasteless these appear,  
 Compar'd with Pity's tender tear.



But woman's soft endearing charms,  
 Should claim the proudest toils of song;  
 E'en whilst I sing, my bosom warms,  
 And rapture trembles on my tongue;  
 The dazzling wit, the sparkling eye,  
 May flash a momentary gleam;  
 Alas! how swift their glories fly,  
 Contrasted with the brighter beam  
 That issues, with effulgence clear,  
 From Pity's kind and tender tear.



### ON THE EXCELLENCE OF THE BIBLE.

THROUGHOUT creation's space we see  
 The wisdom and the power of God,  
 At his command the mountains flee,  
 Or tremble at his awful nod.  
 But in his book, unrivall'd shine  
 His mercy and his gracious plan,  
 His love, unequal'd and divine,  
 To save from ruin sinful man.  
 It teaches us aright to live,  
 Secure in virtue's peaceful way;  
 It tells us how we may retrieve  
 The soul's lost good when led astray.  
 When we with troubles are distressed  
 With earth's prolific scenes of grief,  
 When sorrow's tooth corrodes the breast,  
 It points to sources of relief.  
 When faithless friends unworthy prove,  
 And act a vile deceitful part;  
 When they return not friendship's love,  
 The love which warms the human heart:  
 When we're insulted by our foes,  
 And harass'd by their envious hate,  
 The Bible our example shows,  
 In our all precious SAVIOUR's fate.  
 When the fell harbinger, disease,  
 Begins to show death's awful pow'r,  
 It gives what earth denies us, ease,  
 And kindly soothes the dying hour.

It bids us hope again to rise,  
 Blest with a fair immortal crown;  
 It points to mansions in the skies,  
 Where pain and sorrow are unknown.

The Bible is our heavenly wealth,  
 The test of ages firm and sure;  
 Our life, our joy, our peace, our health,  
 By which we to the end endure.

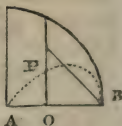
Then let us read the sacred page,  
 That glorious mission from above,  
 And we in ev'ry place and age,

Shall taste the sweets of heavenly love. JUVENIS.

## Answers to Mathematical Problems.

(21) Answered by Mr. GLENDENNING, North Yarmouth.

THE rectangle under the ordinate PO, and the fluxion of the abscissa BO, or  $PO \times \dot{BO}$   
 $\dot{BO} = \dot{DO} - \dot{BO} \times \dot{BO} = \dot{DO} \times \dot{BO}$   
 $- \dot{BO} \times \dot{BO}$ , the fluxion of the area :  
 the fluent of which is = seg. BDO —  $\frac{1}{2}$   
 $BO^2$  : therefore, when BO becomes equal  
 to AB, the area BPAB = quadrant ACDB —  $\frac{1}{2} AB^2$  =  
 quadrant ACDB — triangle ABC = seg. CBDC. C.E.D.



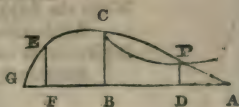
The same by Mr. WISEMAN, Hull.

PUT  $a = AB$ , and  $x = OB$ ; then  $DO = \sqrt{2ax - x^2}$ ,  
 and  $OP = \sqrt{2ax - x^2} - x$ ;  $\therefore \dot{x} \sqrt{2ax - x^2} - x \dot{x}$   
 $\dot{x}$  is the fluxion of the area ABPA. But  $\dot{x} \sqrt{2ax - x^2}$   
 is the flux. of the quad. ABDC, and  $x \dot{x}$  is the flux.  
 of the triangle ABC, which are well known. Hence  
 $\dot{x} \sqrt{2ax - x^2} - x \dot{x}$  is also the flux. of the seg. CBDC;  
 theref. the area ABPA = the area CDBC.

Also by Messrs. Darby, Hine, Juvenis, Maffett,  
 Whitley, and Winward.

(22) Answered by JUVENIS.

DRAW PD  $\perp$  to AB; put  $a =$   
 $BC = AP$ , and  $x = AD$ ; then  
 $\sqrt{a^2 - x^2} = DP$ , and  $\sqrt{a^2 - x^2}$   
 $\therefore x :: a : ax \div \sqrt{a^2 - x^2} +$   
 $AB$ ;  $\therefore ax \div \sqrt{a^2 - x^2} - x =$



BD. The fluxion of the area BCPD = DP  $\times$  BD =  $a x + a x^2 \dot{x} \div a^2 - x^2 - x \sqrt{a^2 - x^2}$ . With the radius BC, and centre B, describe the quadrant CEG; from B set off BF =  $x$ , draw EF  $\perp$  to BG, and the fluent of the above fluxion is  $a x + a. (-x + \frac{1}{2} a \text{ hyp. log. } a + x \div a - x - \text{area BCEF})$ .

Again BP =  $(a^2 x^2 \div a^2 - x^2 - 2 a x^2 \div \sqrt{a^2 - x^2} + a^2)^{\frac{1}{2}}$ , a minimum, whose flux, made = 0, and reduced gives  $x^6 - 5 a^2 x^4 + 8 a^4 x^2 = 3 a^6$ ; whence  $x$  may be had; and thence BP.

Likewise by Messrs. Darby, Hine, Maffett, Putsey, Whitley, Wiseman, and Winward.

(24) Answered by Mr. SMITH, St. Andrew-Gate, York.

THE 2d eq. subtracted from the 1st, leaves  $y^2 + x y = 24$ ; whence  $x = (24 - y^2) \div y$ . By substituting the value of  $x^2$  in the 1st eq. we obtain  $y^4 - 41 y^2 = -288$ ; hence  $y = 3$ ; theref.  $x = 5$ .

The same by Mr. KILLINGBECK, Barton-le-Willows.

FROM the 1st eq.  $y = \sqrt{34 - x^2}$ , which substituted in the 2d, gives  $x^2 - x \sqrt{34 - x^2} = 10$ ; this reduces to  $x^4 - 27 x^2 = -50$ ; hence  $x = 5$ , and  $y = 3$ , the req. numbers.

Also by Messrs. Agar, Buckley, Chapman, Cavill, Darby, Froude, Harrison, Hendry, Hine, Lucinda, Longdin, Madge, Maffett, Mair, Ryley, Tindall, Treeby, J. W. Whitley, Winward, Wiseman, and Yorke.

(25) Answered by Mr. HENDRY, Hull.

MULTIPLY the 1st eq. by  $x - y$ , and it becomes  $x^2 - y^2 - \sqrt{x^2 - y^2} = 6$ , a quadratic; hence  $x^2 - y^2 = 9$ ; but, per ques.  $x^2 + y^2 = 41$ . From these two equations  $x$  is found = 5, and  $y = 4$ .

Likewise by Messrs. Agar, Buckley, Cavill, Darby, Froude, Harrison, Hine, Lucinda, Longdin, Madge, Maffett, Mair, Ryley, Tindall, Treeby, Whitley, Winward, Wiseman, and Yorke.





of BFH,  $s = \text{sine SFB}$ , and  $v = \text{the velocity of the ball}$ , at F; then, (see Em. Mech. pa. 27,)  $v = z \sqrt{df \div sc}$   $= 19.9257$ ; (and Wood's Mech. pa. 145,)  $v^2 \div 4m = 6.1715 = \text{FP} = \text{FS}$ ; whence  $\text{FT} = 7.126$ , the length of the tube.

Mr. Cavill, of Beighton, also favoured us with an ingenious solution, and by way of *Corol.* adds the following rule from page 36, of an Essay on Projectiles, at the end of RUBIN BURROW'S RESTITUTION OF THE GEOMETRICAL TREATISE OF APOLLONICS PERGÆUS ON INCLINATIONS: *As the rectangle of the sine of the zenith distance of the piece, and the sine of its elevation above the object, is to the rectangle of the radius, and the sine of the zenith distance of the object; so is the horizontal distance of the object, to four times the impetus*; hence the length of the tube may, with ease, be found.

Messrs. Harrison, Hine, Maffett, Whitley, Winward, Wiseman, and Yorke, sent ingenious answers.

(27) Answered by Mr. BURDON, Acaster-Malbis.

By Bonny. Trig. pa. 229, as rad. : sine sun's declin. :: sine lat. : sine alt. at 6; and ibid. pa. 232, as rad. : tang. declin. :: cot. lat. : sine of the angle from 6 to the sun being upon the *Prime vertical*. Now, put  $a = \text{sine } 10^\circ$ ,  $b = \text{sine } 45^\circ$ , the hour angle from 6,  $x = \text{sine of the sun's declin.}$  and  $y \text{ sine lat.}$  then  $x \div \sqrt{1 - x^2} = \text{tang. declin.}$  and  $\sqrt{1 - y^2} \div y = \text{cot. lat.}$  The above analogies turned into equations give  $xy = a$ , and  $x\sqrt{1 - y^2} \div y \sqrt{1 - x^2} = b$ ; from the former  $y = a \div x$ ; which substituted in the latter, gives  $x^4 + b^2 a^2 - a^2 \times x^2 = b^2 a^2$ ; hence  $x = \text{sine of } 21^\circ 10' 54''$ , the sun's declination, answering to the 26th of May, or 17th July; and the required latitude is  $23^\circ 43' 25''$ .

The same by Mr. WHITLEY, Rotherham.

LET  $s = \text{sine of } 10^\circ$ ,  $x = \text{sine}$ , and  $\sqrt{1 - x^2} = \text{co-sine of the req. lat.}$  Then,  $x : s :: 1 : s \div x = s. \text{ of sun's dec.}$  and  $x : s \div x :: 1 : s \div x^2 = s. \text{ of lat.}$  when due east; but cosine of dec.  $= \sqrt{1 - s^2 \div x^2}$ ;

cos. lat.  $\sqrt{1 - x^2} :: s \div x^2 : \sqrt{2} \div 2 = \text{nat. sine of } 45^\circ$  (= angle included by the six and nine o'clock circles)  
 $\therefore$  whence  $x^4 + s^2 x^2 = 2 s^2$ ; hence  $x = .4805 = \text{nat. sine of } 28^\circ 43'$ , the lat.; theref. the dec. =  $21^\circ 12'$ , answering to May 26th, or July 17th.

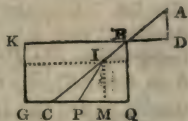
(28) Answered by Mr. BUCKLEY, *Friar-Lodge, Saddleworth.*

LET  $\frac{1}{2}$  the head diam. =  $y$ ,  $\frac{1}{2}$  the bung diam. =  $x$ , and the diag. =  $a$ ; their  $\sqrt{a^2 - x^2 + y^2} = \frac{1}{2}$  length; hence the content of the cask will be as  $8 x^2 + 4 y^2 + \sqrt{a^2 - x^2 - 2 x y - y^2}$ . This expression, it is manifest, will be a *max.* when  $y = 0$ ;  $\therefore$  the req. content of the cask =  $8 x^2 \sqrt{a^2 - x^2}$ , a *max.* which put into fluxions, &c. gives  $x = a \sqrt{2} \div 3$ ; consequently the req. cask must be the whole spherid, whose axis =  $2 a \div \sqrt{3}$ , and conj. diam. =  $2 a \sqrt{2} \div 3$ .

Also by Messrs. Cavill, Froude, Harrison, Lucinda, Treeby, Wiseman, and Yorke.

(29) Answered by Mr. JOHN RYLEY, *Leeds.*

LET KBQG represent the cylindrical vessel, ABC a ray passing from the eye over its edge at B, to C at the bottom. Now when the required quantity of water is poured into the vessel, this ray will be refracted at I, on its surface, to P. The triangles BDA and CQB are similar;  $\therefore$  AD (45) : BD (40.5) :: BQ (18) : CQ = 13.5; and CQ - PQ = 13.5 - 12 = 1.5 = CP. Again, in the triangle BDA, are given BD and AD, to find  $\angle A = 36^\circ 52' 11'' = \angle CIM = \angle$  of incidence. Then, (see Em. Op. pa. 92,) as 4 : 3 :: .5999975 (N. sine of  $36^\circ 52' 11''$ ) : .4499981 = N. sine  $26^\circ 44' 37'' = \angle PIM$ ; and  $\angle CIM - \angle PIM = 10^\circ 7' 34''$ . Theref. in the triangle CIP, are given the angles, and side CP to find IP; then in the triangle PMI are given IP and  $\angle P$ , to find IM = 6.09524 inches, the depth of water; and  $24 \times 24 \times .7854 \times 6.09524 = 2757.428$  cubic inches, the content req.



Also by Messrs. Buckley, Cavill, Darby, Glendenning, Hine, Leng, Lucinda, Maffett, Smith, Whitley, Wiseman, Winward, and Yorke.

(30) *Answered by Mr. YORKE.*

LET  $x$ ,  $y$ , and  $z$ , denote the sums to be paid at the end of 6, 7, and 10 months respectively. Then  $x + y + z = 190$ , and  $6x + 7y + 10z = 190 \times 8 = 1520$ . Now, from the latter equation take 6 times the former, and there results  $y + 4z = 380$ ;  $\therefore y = 380 - 4z$ . Take  $z = 94$ ;  $\therefore y = 4$ , and  $x = 92$ . Again take  $z = 93$ ;  $\therefore y = 8$ , and  $x = 89$ . By proceeding in the same manner with different values of  $z$ , each *one* less than the former, all the values of  $z$  will be found to be 94, 93, &c. to 64; the corresponding values of  $y$ , 4, 8, 12, &c. to 124; and those of  $x$ , 92, 89, 86, &c. to 2; being in the whole, 31 different ways that the debt may be discharged.

Also by *Messrs. Burdon, Darby, Froude, Hine, Hurlo-thumbo, Maffett, Ryley, Treeby, and Winward.*

## New Mathematical Problems.

(33) *By Mr. MADGE, at Mr. TREEBY'S Seminary, Plymouth.*

THERE are two numbers, the sum of whose squares is 100, and their product is equal to  $3\frac{1}{3}$  times the square of the less. What are the numbers?

(34) *By LUCINDA.*

IN the year 1784, the DUKE DE CHARTRES ascended with a balloon, its form a prolate spheroid, whose axes were 55 and 24 feet. Had it been a globe of the same superficies, how much more weight would it have sustained, supposing the inclosed air six times lighter than common air?

(35) *By Mr. HINE, Serjt. 2d Royal Lan. Militia.*

GIVEN  $x^3 - 6x^2y = 72y^3 - 12xy^2$ , and  $n^4y - n^2xy \div 3 = x^3 \div 9$ , to find  $x$  and  $y$  in terms of  $n^2$ .

(36) *By Mr. MAFFETT, Plymouth.*

GIVEN  $x^{4n} - 2x^{3n} + x^n = 6$ , to find the value of  $x$  by a quadratic.

This Problem is ex. 17, pa. 131, vol. 1, Professor BONNYCASTLE'S Alg. lately published.

(37) *By Mr. WISEMAN, Hull.*

WHAT day in the spring quarter of 1813, was the sun's amplitude one-third of his meridian altitude in latitude  $53^{\circ} 45'$ ?

(38) *By Mr. YOULE\*, Sheffield.*

If the superficial content of an equilateral cone, and a globe, be equal to each other; then will the axis of the cone be equal to the diameter of the globe. Required the demonstration.

(39) *By Mr. RYLEY, Leeds.*

THE surface of a sphere is 28.2726, and of an irregular polyedron circumscribed about it = 35; what are their respective solidities? (*See Hutton's Course, vol. 3d.*)

(40) *By OWSTWICKIENSIS.*

A CONE whose alt. is 16, and diameter of its base = 24, is to be cut into two parts by a plane parallel to the base, such, that the solidity of the greatest cylinder inscribed in the lower frustum, shall be equal to four times the solidity of the greatest globe, which can be inscribed in the top part. Required the alt. of the cylinder.

(41) *By Mr. GRAYSON, Wreton, near Pickering.*

REQUIRED the internal dimensions of a cylindrical cup, one-twentieth part of an inch thick, that shall hold a pint of wine, when made of the least metal possible.

(42) *By Mr. PUTSEY, Pickering.*

SUPPOSE the base AC of a plane triangle ABC to be produced to O, and let  $AO = 18$ ; also BC to be produced to P, and  $BP = 12$ ; required the area of the triangle ABC a *maximum*, when OP, which is parallel to AB, is = 40.

(43) *By Mr. GLENDENNING, North Yarmouth.*

REQUIRED the latitude of the place of observation, and the declination of the sun, when his altitude, at six o'clock, is equal to a given quantity, and the time from noon, to the instant when he is due east or west, a *minimum*?

\* This gentleman has just published, in 2 vols. "*A Complete Treatise of Practical Arithmetic.*"



(44) *By Mr. BURDON, Acaster-Malbis.*

THERE are three equal roots in the equation,  $x^5 - \frac{82}{7}x^4 + \frac{831}{14}x^3 - \frac{896}{7}x^2 + \frac{33475}{112}x - \frac{147}{4} = 0$ . Required the roots.

(45) *By A. B.*

I HAVE a metallic reflector of the spherical kind, with parallel surfaces exquisitely polished; the nearest distance of the circumference and vertex is just equal to the focal distance of the collateral rays coming from a remote object; and the distance of this focus from the centre is  $a$  inches. Now, if I look on the concave side, when my eye is  $b$  inches from the vertex, and beyond the centre, at what distance from the convex surface must my eye be placed, to see its own image magnified or diminished, with respect to that by the concave side, in any given possible ratio; and what will that distance be, when  $a = 1\frac{1}{3}$  in.  $b = 5$  times the radius, and the images of the eye in both sides of the reflector of (apparently) equal linear dimensions?

## Review.

[Continued from page 144.]

ON retracing the ground over which we had passed, we perceive that some things have been omitted that ought to be noticed. Page 48, are four examples which are impracticable by the rule. We conjecture, that such oversights may cause much trouble to schoolmasters. A schoolmaster, who has a numerous school, and is solicitous for the improvement of his pupils in scientific pursuits, has not unfrequently to turn from "the humble Arithmetic of BONNYCASTLE" to the most abstruse parts of his Algebra; and the tutor's ardour should not be impeded by correcting the errors, or negligence, of any author.

Ex. 22, page 60, should have been placed amongst the *Miscellaneous Questions*. It is our opinion that no question should be antecedent to that rule by which it is to be solved; neither should any book contain Problems, which cannot be answered by the rules therein laid down. We,

like EMERSON, are fully persuaded, that it is the best method to treat every branch of science distinctly, uninterrupted by the interposition of any thing foreign to the subject.

*Alligation* is, in former editions, divided into *Alligation Medial* and *Alternate*: in the present, into four cases, after the manner of JOYCE. We do not consider this an improvement; indeed, no changes are pleasing, unless obviously for the better. The examples are nearly the same as in preceding editions; and the answers are correct, except a typographical error in the answer to Ex. 3, page 163—for  $\frac{1}{9}$ , read  $\frac{7}{9}$ .

*Simple Interest by Decimals.* The Examples are the same, save an alteration in the date of the last. In February, 1812, (leap year) are 29 days. The additional day not having been computed, causes the answer to be erroneous: it should be £11 1s. 1d.

*Discount, Equation of Payments, and Compound Interest by Decimals.* The answer to the 4th Ex. page 173, should be £1642 19s. 10d.

*Annuities, &c.* Nearly the same as before. The learner (to find the amount of an annuity, at compound interest) is told, page 177, to make 1 the first term of a geometrical progression, &c. and to find the sum of as many terms of the series, &c. Now, we should be glad to know how he is to accomplish this, as he has not even been informed what geometrical progression is, much more to sum a geometrical series.

The answers are right, except that to the 4th Example: we believe it to be £566702.17s.  $3\frac{1}{2}$ d. Perhaps the author has seldom had a pupil that could be induced to submit to the drudgery of answering this problem, by the rule given in the text: the hearts of our juvenile auxiliaries were, more than once, ready to fail during the *Herculean task*.

*Arithmetical Progression* is considerably improved:—previously it contained only three problems; now there are five. In the present edition is a rule (which was requisite) to find the last, or any assigned term, having the first term and common difference given; also one for finding one or more arithmetical proportionals between any two given numbers. Ex. 3, page 186, ans. for 20, read 101, and Ex. 6, pa. 187, ans. for £5 3s. read £2 12s.

*Geometrical Progression.* This part of the work is also much improved: it contains several new Examples; and a rule is added, to find one or more geometrical mean proportionals between any two given numbers. Ans. to Ex. 5, page 195, should be  $25 \div 128$ . Ex. 5, page 196, is misplaced: it should have been arranged amongst the questions, under rule 2d. The final figure in the answer to Ex. 6, should be 2. In the ans. to Ex. 4, page 198, for 146.4, &c. read 46.4, &c.; and in the ans. to Ex. 5, for 25, read 24.

*Single Position* is considerably altered, and somewhat enlarged. Several people, we know, have had much trouble in solving the 6th Ex. by this rule; and have observed that the results are not proportional to their positions; but, if they take  $7\frac{1}{2}$  from 1000, instead of adding it to the supposed number, the process will become easy.

*Double Position* is totally changed. The rule is admirable for answering questions in the higher branches of Arithmetic; but we presume the Examples will be less entertaining to learners, in this, than in preceding editions. The final figures in Examples 5th and 6th, should be 1 and 4, instead of 2 and 5. Ex. 8 is nearly unintelligible. If the number required is to be added to 55, Mr. B.'s answer is wrong: it should be 2.588946 +.

*Permutations and Combinations.* This department of the work is considerably augmented and amended. For the ans. to Ex. 4, page 206, read  $91\frac{35}{487}$  years, or 91 years, 26 days, 6 hours; and Ex. 5, same page, read 40320. The answer to Ex. 3, page 213, is wrong: it should be 6402364363415443603228541259936211926.

*Exchange* is somewhat improved, although we have met with the following trifling errors in the answers. Ex. 3, pa. 218, for  $2\frac{1}{2}d.$  read  $3d.$  Ex. 4, *ibid*, for 10 stivers, 9st. 1 gr. 7p. Ex. 8, *ibid*, for  $11\frac{3}{4}d.$   $11\frac{1}{2}d.$  Ex. 5, pa. 222, for  $6\frac{1}{4}d.$   $7\frac{1}{4}d.$  Ex. 4, pa. 223, for  $25\frac{1}{2}$  mar. 26. Ex. pa. 225, for 98 soldi, 99. Ex. 4, *ibid*, for  $1\frac{1}{4}d.$   $1\frac{1}{2}d.$  Ex. 3, pa. 226, for 1 pen. 4. Ex. 5, pa. 227, for 7 pen. 10; and Ex. 4, pa. 183, for  $1\frac{3}{4}d.$   $1\frac{1}{2}d.$

*Miscellaneous Questions.* The number is increased to 54. The 3d question in former editions, is now the 6th; but the ans. to the 3d in the present edition is wrong: it ought to be 45 yrs. 27 wks. 6 days, 1 h. 55 min.  $95\frac{47}{8}$  sec.

The ans. to the 6th, Mr. B. has changed to £891505.— We allow that in the enunciation of this question, there is a little ambiguity; but we have always supposed it to imply “What annuity, at 4 per cent. per annum, compound interest, to continue 30 years, is worth 50 millions of present money?” Not “What annuity will amount to 50 millions, in 30 years, at 4 per cent. &c.” Should the latter be the sense in which Mr. B. wishes it to be considered, it is wonderful to us that he has been so long inattentive to this *offspring* of his *imagination*, as to let it pass through so many editions, without correcting the gross mistake. We shall subjoin the value of the annuity on each supposition; on the 1st it is £2891504 19s.  $1\frac{1}{2}d.$  on the 2d £891504 19s.  $1\frac{1}{2}d.$  As there is a difference of 2 millions, the omission of the 2 may be typographical. The corp. share in ans. to quest. 29, should be £28 10s.  $7\frac{1}{2}d.$  To the answer to quest. 51, add another cipher (0).

*Properties of Numbers.* This we consider a valuable collection; and it is considerably augmented.

*Arithmetical Recreations* close the work. Those questions, which can be answered by the rules given in the work, we should have been pleased to see amongst the *Miscellaneous Questions*; and the rest, we think, would have been better rejected. Questions like the 24th, 34th, 42d, 45th, &c. can only tend to diminish the reputation of any work. They are mere riddles, told by villagers, in a winter’s evening, “to deceive the tedious time.” Mr. B. wants no such expedients to make his work popular. It is allowed by most mathematicians, that he can *make up* as neat a volume, on whatever subject he treats, as any man in the kingdom.

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### ERRATA.

PAGE 142, line 5 from the bottom, for  $\frac{9}{15}$ , read  $\frac{9}{25}$ .  
 Page 143, line 13, b. for £1 19s. read £1 19s.  $5\frac{1}{2} \frac{3}{4}d.$  and  
 ibid. line 5, b. for 1118 feet, read 1919 feet.

The reader is desired to continue the line (figure 1, pa. 182,) from B to C; and (figure 2, ibid.) to draw a line from B to P.



are all blockheads, because they had the good nature to let Mrs. Shipley sing, what was salled a *duet*, alone, when her daughter was sick! Any other person, not of *Lex's* party, would have applauded their good nature in excusing the poor sick girl, and been pleased with the mother's doing the best she could. *Lex*, in his witty way, sneers at our society, because he supposes that we had no other book than the *Quarterly Visitor*.

Any other person would have been the more inclined to think there was less chance of our being mislead by the arguments of others who had written on the subject, or of our being party-men. *Lex* is a most unfortunate reasoner; for all his allusions, or witty sayings, militate against his own arguments. It would puzzle a Lawyer to define what similarity there is between a Guinea Note, (which is a promise to pay a Guinea when demanded,) and the title deeds of an estate, (which are proofs that the money has been paid.)

*Lex* says the question is not whether a Golden Guinea or a Note is more valuable.—If we at first mistook his meaning, we must acknowledge our inability to understand him now; when he first asserts that paper is better than gold, and afterwards allows that gold is better than paper! The losses by the failure of banks he treats as trivial; but many people think and speak differently, and also feelingly. It will be a good thing for *Lex*, should he, at any time, hold notes of a Bank that has stopped payment, if he could persuade the good people of England to make up the deficiency; but I fear his *fine idea* of the loss being only the fraction of a farthing in the pound, will deceive him, and leave him to bear the whole loss himself.

At length the cloven-foot appears: "they, (says *Lex*) regardless of their own safety, &c." This shews that he has all the time been concerned only for his own safety, and at once renders all his arguments suspicious. It seems that our little society, however insignificant *Lex* may wish the world to think it, has convinced him, or rather compelled him to acknowledge what he believed all the time—that a *Guinea is better than a Note*.

Solutions to the following questions, may, perhaps, clear up the matter in dispute, more than all the arguments that have been used :—

If, from this day, Notes should cease to be issued, would that lessen the value of Guineas ?

If people, in general, should be persuaded, (whether truly or otherwise) that notes would never be paid in Guineas ; what would be the value of a Guinea note ?

As your readers must, by this time, be tired of the subject, we shall bid adieu to *Lex*, and leave every person to draw his own conclusion.

Weighton, 13th April, 1814.

AMICUS.

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### ON ENVY.

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Malevolentia lætatur alienis malis, et æmulatio angitur alienis bonis. — CIC.

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OF all the passions which agitate the human breast, *envy* may undoubtedly be styled the most incorrigible and hurtful. If we consider its causes and effects, we shall immediately discover that it proceeds from innate depravity and baseness : it is depraved on account of its nature ; it is base because it stifles every principle of honour and religion. What then ought we more to detest than *envy* ? It becomes us not only to beware lest we admit this baneful passion ; but we ought also to be circumspect in our conduct, lest we give a pretext, for the exercise of it, to the malevolent ; for, by mournful experience, it has been found, that envy will burn and rage even when no incentive is offered.

In most affairs of human life, whatever is committed either consistent with justice, or contrary to its dictates, there is some profit, real or imaginary, expected to be obtained ; therefore, many are instigated to set at defiance every tie of nature or affection, and to break down every barrier of justice or virtue. But, in the subject before us, the above remarks will not generally apply ; for the envious man studies to destroy the quietude of his fellow-creatures, without a hope of benefiting himself ;—indeed, he would

rather be unhappy than not see others miserable. As these premises are true, how carefully ought we to apply ourselves to the practice of virtue, that we may be enabled to conquer our passions, and to root out the remains of malignant depravity ; being assured, that in whatever station we are placed, we can never experience true peace and happiness, with our evil propensities and turbulent passions.

But to return to our subject—let us again consider it in another point of view : its malignancy with regard to the characters of individuals ; and here, we may truly observe, that it justly claims our censure and abhorrence. The favors of fortune are frequently partially bestowed, "*Bona fortunæ communia sunt bonis et improbis*;" they often create pride and insolence, and numberless instances might be adduced of their frailty and uncertainty. It is widely different with reputation ; for without merit, it cannot be obtained, neither when lost, can it be retrieved. Here let us contemplate the ravages envy has effected.—How many characters have been ruined ? How many well-meant labours have been frustrated ?

The necessity of a good character must be obvious to every one ; it is required in every station of life ; it is the medium through which men assist each other. Therefore, a person who has lost his reputation, may be said to have lost every thing ; for in it friends and fortune are included. In fine, he who has not a good character, is destitute of every means of being respected and beloved ; and when he has paid the debt of nature, his memory will be execrated ;—on the contrary, a good character will procure him veneration whilst living, and when dead, it will, like the fragrant rose, perfume his hallowed dust.

What then can be more cruel and unjust in one individual than to deprive another of what is so essential to his comfort and happiness. A man who secretly robs another is not even guilty of such inhuman conduct. It is true he deprives him of his possessions, which may prove advantageous, in some respects, to the depredator ; yet these might be repaired by industry and diligence ; but he who subverts the character and reputation of another, renders the sufferer unhappy, without enriching himself.

As the blighting mildew, like an evil genius, blasts and destroys the fruits and produce of the field, so does envy the sweets of friendship and the harmony and comforts of life.

We have a striking instance of the injustice of this dangerous passion, recorded in ancient history:—"On the banishment of Aristides, a peasant, who did not know him personally, writing his name upon the shell, by which his vote was given against him, was asked, if he had done him any wrong that he wished to condemn him! No, replied the peasant, but I hate to hear him praised for his justice."

The cause of envy generally takes its rise from the contemplation of the goodness or attainments of others; but to enjoy these, labour and diligence are necessary; and, as these requisites are possessed by few, the only resource of the envious is to depreciate the merits of others.

We may conclude with Dr. Johnson, that to avoid envy requires not any great exertion of mind or body; but merely to keep the station nature has assigned us, and to maintain the dignity of a human being.

*Grammar-School, Hull.*

JUVENIS.

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THE VISITOR, No. IV.

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To the Visitor,

SIR,—If you will have the patience to bear a perusal of a few of the incidents of my early days, you, perhaps, may be able to suggest a cure for my complaint, which, I am persuaded, will not confine its benefit to myself.

My education was particular for neither neglect nor advancement, nor do I remember any bias of my mind, which was not displayed by my youthful competitors; and I met the advance of time without the contempt of the wise, or the adulation of the ignorant. Thus, I had played through the first acts of life, with no more sentiment than I had imbibed from *Sterne*, nor with more romance than that which I had caught in skating by moonlight. All my affections were disengaged; and I even thought the language of the enamoured silly, puerile, and effeminate.



On a sudden, my ideas were changed, and I have never ceased to remember the first sight of a certain female, possessing no attraction beyond a pleasing figure, and a degree of animated expression beaming from a pretty face. However, you may reason upon the natural causes of the sensations which are introduced by the indulgence of passion, the instant feeling, (which most confess and many experience,) is, I conjecture, totally inexplicable.

In the first stages of my malady, I never once thought my mistress a goddess; yet I must own that my imagination sometimes wandered to a lone cottage, without wants, but her society. I plied my suit, and was apparently successful. My hopes of happiness now extended beyond the frolic of the hour, and concentrated in the object of my regard. Every scheme of life, or prospect of enjoyment, was formed under the pleasing illusions which veiled my senses; and I indulged in all the revels of fancy, to gild with vivid rays the bliss I was about to snatch from the folly of the world.

The pressure of the times was heavy on my fortunes; and I deferred, for a period, the appointment of our nuptials. Business called me from home; our parting was with tender assurance of affection; and, on my return, our meeting was with renewed demonstrations of attachment. At length my affairs were propitious; and, on the eve of my departure on one of my mercantile excursions, I pressed the object of my hopes to name a time when our cares should be weakened by being united: she agreed to my wishes, and no distant period was fixed for the consummation of my desires.—I parted rich in imagination with a foretaste of joy. Again I returned—expectation quickened my pulse—I scarcely breathed from love and impatience. “Sir,” she replied to my ardour, “your goodness will pardon my conduct; but the connexion is unpleasant to my friends and family; and I have been induced, tho’ much against my inclination, to accept the addresses of another gentleman.”

I soon discovered the touch-stone of her motives: he was richer than myself. Our acquaintance had continued for years, and many seasons have passed since I left the syren to meditate upon my wrongs; and although I have

been busy in the world, and seldom passed an idle hour, yet will reflection return to the days of my youth, and agitate my mind with fruitless regrets and unnecessary complaints. Even now I cannot rehearse my fate, without feeling the liveliest emotions of pity and indignation;—emotions which have alternately occupied the leisure of my thoughts, and sometimes interwoven themselves into my occupations and pursuits, when sickness or disappointment has prepared the mind for the influence of its baneful recollection.

I am conscious of the weakness; but men are not to be held guilty for errors they cannot escape. If time has not drawn the link of association too close, I would encounter any privation or difficulty to purchase relief. And, in the hope that your observations of human life have extended to the subject of my suffering, I was induced to ask an opinion which might afford to me the prospect of returning health and vigour of mind.

I am, Sir,

Your obedient servant,

*Ripon, April 1st, 1814.*

AMATORIUS.

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To the VISITOR,

SIR,—I am suffering under a consumptive malady, which has long alarmed my friends; but the grave to me seems only to promise consolation. I should not have been led to this disclosure, but for the impression I lately received, that it is sinful, even by indirect means, to accelerate my dissolution; and that the duty I owe to my friends, is ill expressed by the fear I give to their hopes, and the gloom I create on their social hours. The power of medicine is wasted on my body, because the affliction of the mind is too subtle for observation; or, being seen, is too potent for application.

At an early age, I became the object of affection to a youth, in my own circle in society, whose attractions with me had an equal effect. My friends were not averse to his addresses; and I enjoyed felicity in prospective, without calculating on the cares and mischances of life.

I have an elder sister, who, in the spring of her days, was thought a little beauty. Vanity cherished her pride, and to use a phrase true as homely, she overstood her

market; and now is on the list of antiquated virgins. That caution and finesse, which my sister thought might have saved her, she early instilled into my mind; and as soon as opportunity allowed, I had, in her own words, two strings to my bow: I retained the youth who possessed the flutterings of my heart; and was led to encourage another, whose wealth was more attractive to her who could not feel my regards. This duplicity was soon discovered, by an accident which wariness had not foreseen, but prudence might remove. The natural consequence of the artificial foresight of weak and wicked minds.

My lover left me with manly indignation; and my attractions were all brought to bear upon my wealthier beau.—He soon proposed terms; but broke his engagement, because my father refused to advance the full price which he had set upon the worth of his establishment.

In this mortifying situation, I experienced many of the visiting compunctions of guilt, which I thought justly brought upon me by my duplicity and disingenuousness. However, my sister made a proper display of my contrition; and, by her judicious arrangements, soon brought me again into company with the first object of my regard.—His candour and benevolence bound him closer to my heart; and I once more vowed faith and fidelity.

At this juncture, a change of residence threw me into another sphere of action, and overcame my resolutions by increasing my temptations. My sister, as usual, finding her charms faithless and her fate remediless, again began her attacks upon the fortunes of our new acquaintance, by masking a battery of my remaining attractions upon their hearts. The delights of novelty too effectually combated resistance; and the pride of my conquest suppressed my fear, until I found my tacit acquiescence had the second time lost me a husband, and left me the chief sufferer in a system of fraud, in which, I supposed, I was only acting a subordinate character.

The fulness of my failure did not strike at my designs with all the weight of conviction, until I found that the two remaining beaux, whom I had separately encouraged, had given me to the scorn and ridicule of the world, by an exposition, which I had not the prudence to calculate, nor the courage to endure.

The horrors of my situation, aggravated by the miscarriage of my schemes, opened my eyes to the folly and to the crime of my conduct ; which is now more insupportable, from the mortifying certainty that my repentance is as unavailing as my regret. I have humbled myself before my injured friend ; but although I impressed his mind with sorrow, and saw the struggles of his passion with his reason, I could not plead against a resolve which bound me to his heart ; but which was equally forbidden by his understanding, and by his experience.

The cause of repentance is but of small consequence, when the effect is sincere and permanent ; but it is difficult, even in the most contrite penitent, to overcome the scoffs and contumely of those, who in the pride of innocence, or in the security of vice, have escaped temptation, or avoided detection. I should weary you with a repetition of the insults I have experienced from my own sex, or with the taunts I have received from yours. My heart drooped under the accumulation of my disappointments. I could no longer support the burden of society ; and my health has become the sacrifice of my feelings. Should I recover, I can never join the society I have so much abused. I know not which way to turn—I know not what to do.—The friends who are now so kind, cannot close their eyes to my faults ; and, when their fears cease to be excited for my safety, will they not treat me with the general rudeness I have drawn upon my devoted frame ?

Pray, Sir, advise me, and give me some consolation ; but let me intreat you to spare my sufferings, and to regard my weakness. In expectation of reading your advice and remarks, I am,

Your obedient servant,

*Holderness, April 14th, 1814.*

CONTRITIA.

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I have selected the preceding letters for this quarter's publication, more from the solicitations of my friends, than from my own regard to the subject. It has been observed, that I did not treat my correspondent Mr. S. Silent with merited attention, in not answering his letter in the Number for last June.



The notions of such as feel the malady of love in its highest stages, are, for the most part, chimerical and indefinite, and have so little of the wisdom of the world to guide their choice, to direct their means, and to secure their felicity, that speculation is only approved as far as it flatters their propensities; and advice is only followed as long as it accords with their determinations. It is the time of life when truth has the least brilliance, and when common sense has the least regulation: when passion, scorning the restraints of wisdom, breaks with feverish pulse the guards of prudence, mocks at the forms of rationality, revels in the wild delirium of ideal joy—and 'wakes to grief, to satiety, or to disappointment.

To Mr. Silent I thought an answer unnecessary; for, did he feel the true influence of the passion, his determination would have been formed before he could have received my comment, or did he command the ordinary regulations of his understanding, he would have immediately seen that no sense of honour or of justice ought to bind him through life to a partner who began her advances in deceit, and retained her conquest by dissimulation; but who could not longer gratify his silly propensity than the first incentive to follow her own.

It appears, from the confession of *Amatorius*, that he has mistaken the employment of his physical powers for the occupation of his mind. Both my correspondents seem to be aware, that to lament the past is idle; but to improve the future is the true wisdom of experience.—*Contritia* must persevere in a course of humility and virtue, if she hopes that the healing wing of time will bring peace to her heart; and *Amatorius* should, by the constant exercise of his faculties, on some subject which requires the constant exertion of memory, and the application of the reasoning powers, weed from his fancy and recollection the ills of former days, and mould his thoughts into a less confined shape. Any abstruse science might give his mind relief; but none is more useful and beneficial than Mathematics; and no subject can improve, delight, and elevate the fancy more than their application to natural philosophy—the wisdom of nature:—the productions of the ALMIGHTY.

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## Poetry.

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### AN ADDRESS TO THE FATES;

A FRAGMENT.

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THE following lines were written by the late eccentric ISAAC RITSON, of Penrith, and were struck off in a moment, merely from his having accidentally written the three words *Clotho*, *Lachesis*, *Atropos*, to try his pen, after mending it.—It has been remarked that Ritson was too volatile to be a good author; as it was difficult to prevail on him to revise and correct any thing.—The following verses were taken from his first, and perhaps, only copy, written on the back of old letters.

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#### CUMBRIENSIS.

I wonder much, as yet you're spinning fates,  
What thread you've twisted out for me,  
Old Jades!

Clad in your shades Cimmerian: could I pierce  
The horrid depths of yew, that shade your caverns,  
I'd make the race of men turn more than pale  
With terrors yet unknown.—But, still spin on,  
Careless if ye produce, or weal or woe.—  
Yes! *weird Sisters!* ye unconscious pour  
The bitter, or the honied draughts of life,  
Reckless of what we feel.—Still turn your wheel,  
And still, like village-maids, ye spin and sing,  
Tho' ev'ry note beats like the knolling death-bell,  
And empires rise and fall, as ye decree.—  
Ah, *Lachesis!* perhaps for me thou spinn'st  
Neglect, contempt, and penury, and woe;  
Be't so,—while that foul fiend, the Spleen,  
And moping Melancholy, spare me, all the rest  
I'll bear as should a man;—'twill do me good,  
And teach me, (what no better fortune could,)  
Humility and sympathy with others' ills.

Too oft, O shame! we pine at paltry woes,  
Forgetful that we merit greater; since full oft,  
We tease and torment one another;—far too oft  
Are cruel to the poor dumb-race, in Being's scale  
Perhaps as good as we.—Ah me! why sleeps  
The thunder-bolt of Heaven, whilst God's all-seeing eye

Perceives what tyrants men are ! and how much,  
 Wretched themselves, they make creation groan.  
 Yet man still murmurs,—still forgets to own  
 That suff'ring is the nat'ral doom of guilt.—  
 Why?—what ! if on a bed of thorns we sleep;  
 Fools that we are, this bed ourselves have made,  
 And sharpen'd all its goads.—Ye destinies !  
 I love you much;—ye flatter not my pride:—  
 Your mein, 'tis true, is wrinkled, hard and sour;  
 Your words are harsh and stern; and sterner still  
 Your purposes to me.—Yet I forgive  
 Whatever you have done, or mean to do.—  
 Beneath some baleful Planet born, I've found  
 In all this world no friend, with fost'ring hand,  
 To lead me on to science, which I love  
 Beyond all else the world could give; yet still  
 Your rigour I forgive; ye are not yet my foes:  
 My own untutored will's my only curse.

We grasp *Asphaltic apples*,—blooming poison !  
 We love what we should hate;—how kind, ye fates !  
 To thwart our wishes;—O you're kind to scourge  
 And flay us to the bone, to make us feel.



## THE BIRTH OF THE TRENT.

Concluded from page 230, No. V.

“ Yet, pensive, was the lovely maid,  
 “ And oft she sought the peaceful glade,  
 “ Far from the world, its cares and fears;  
 “ She mus'd on things above her years.  
 “ There thirty nymphs her steps attend,  
 “ And harmless mirth with study blend.  
 “ Stern Humber, Lindum's mighty Lord,  
 “ Who rul'd his people with the sword,  
 “ One hapless day beheld the maid,  
 “ As thro' her native wilds she stray'd;  
 “ (To chace the shaggy mountain boar,  
 “ The chief had left his sea-bath'd shore.)  
 “ Entranc'd he stood, and view'd unseen,  
 “ The lovely blue-ey'd mountain-queen;  
 “ He felt thro' all his darken'd soul  
 “ New passions rise, which spurn'd control.  
 “ Now gentle love his breast inspires:  
 “ What stoop to woo? his bosom fires  
 “ At such a thought. Now stubborn pride,  
 “ Now raging lust, his thoughts divide

" He loves, yet fears her father's power,  
 " His scowling brows revengeful low'r;  
 " With sullen step, he stalk'd away:  
 " Well had the maid ne'er seen that day.  
 " She dreamt not of th' impending storm,  
 " Rais'd by her too angelic form."

Yet still more cruel was her fate,  
 And crowding ills her steps await:  
 Her father from her arms was torn  
 By cruel death. Thus left forlorn;  
 Though born to rule her native land,  
 Yet feeble is a woman's hand.  
 Now foes invade, and busy war  
 Sharpens the spear, or mounts the car;  
 Each warrior strikes his bossy shield,  
 His country calls him to the field;  
 His home, his wife, his children dear,  
 Of all he takes a parting view,  
 Wipes from his eye the falling tear,  
 Then bids one long, one last adieu.

Thus left alone, each tender fair,  
 Put up to Heav'n the frequent pray'r:—  
 " O thou tremendous unknown king,  
 " Who ridest on the whirlwind's wing;  
 " And ye, who chase on hills of air,  
 " The fleeting roe, or shaggy bear;  
 " Ghosts of our sires, who bravely fell,  
 " (Whose deeds our bards shall ever tell)  
 " Bend from your clouds, your airy cars,  
 " Smile on your sons, and bless the wars;  
 " Grant they may stem the battle's tide,  
 " And humble their invader's pride;  
 " Each hero guard 'midst war's alarms,  
 " And safe return them to our arms."

Thus was employ'd the royal maid,  
 When eve had spread her sombre shade.  
 The earth, which tomb'd her sire, she press'd,  
 And, bath'd in tears, her pray'r address'd:  
 When Lindum's lord appear'd in sight  
 The maiden started with affright:  
 Again he led the hardy chace,  
 Again he sought the much-lov'd place;  
 He gaz'd upon the lovely dame,  
 And felt reviv'd the sleeping flame;  
 He knew the heroes were afar  
 From home, engag'd in glorious war,—



He thought upon his vengeful vows,  
His soul with brutal pleasure glows.  
He gaz'd on her angelic charms,  
Then sprang to seize her in his arms.  
Away the maids, affrighted, flew :  
He and his train as quick pursue ;  
In frantic haste the nymphs divide,  
And none is left t' attend her side.  
Humber pursues the royal maid,  
O'er hill and plain, through dale and glade :  
Quick o'er the moorlands now she flies ;  
Moel Cope re-echoes with her cries.  
E'en Wrekin hears the piercing sound,  
And Pyre-hill's rocks and caves resound ;  
But all is vain,—no help is near,  
No hero lifts th' opposing spear.

But see, she faints ! ah see, she falls !  
On all th' immortal pow'rs she calls,—  
Calls on the fair-orb'd queen of night,  
To hide her from the Tyrant's sight.  
Diana heard the hapless pray'r,  
And smil'd upon the sinking fair.

Now Humber sprung to seize his prize,  
Whilst savage joy gleam'd thro' his eyes ;  
But see, beneath his ruthless hands  
The virgin melts ;—aghast he stands,—  
He clasps his arms to hold the fair,  
But all he meets is empty air.  
He views, though petrified with fear,  
The lovely maiden disappear.

Like drifting heaps of wintry snow,  
Which rest on Snowdon's misty brow,—  
Before the sun's meridian force  
Dissolve, and form the river's source ;  
So she dissolves in rolling streams,  
And o'er the plain her waters teems ;  
And pouring through the parting earth,  
The mighty Trent receives her birth.

Her nymphs, too, feel Diana's hand ;—  
Transform'd to streams by her command,  
To seek their queen their courses bend,  
And in one mass their currents blend.

Here Lyme attends her at her source,  
There Sow and Penk pursue their course,  
There, thro' the meads, Blythe's waters stray,—  
Fame bears her sisters on her way ;  
By gentle Dove, see Churnet led,  
Soft murm'ring o'er their rocky bed.  
Lathkill and Wye together seek  
Fair Derwent, daughter of the Peak,  
And there young Erwash pours her stream,  
There Soar and Wreke their waters teem,  
There feeble Linn her presence yields,  
There Deeven hastes from Belvoir's fields :  
Idle, though last, her current bends,  
And, with the rest, her queen attends ;  
From ev'ry hill her maidens throng,  
And roll their kindred streams along.

The wond'rous change stern Humber view'd,  
And back his sullen course pursu'd ;  
Then thrice invok'd green ocean's god,  
To wield his strong avenging rod ;  
Old Neptune heard his fav'rite's pray'r,  
And rais'd his head with wrathful air ;  
He saw Diana's triumph rise,  
Whilst fell revenge gleam'd through his eyes ;  
Her pow'r had dar'd invade his reign,  
He fear'd the freedom of the main.  
Stern Humber pac'd the ocean's shore,  
And listen'd to the surge's roar,—  
Neptune beheld him from afar,  
And thither drove his wat'ry car ;  
His trident rais'd from Ocean's bed,  
And wav'd it o'er his fav'rite's head ;  
Then plung'd in Trent's new flowing tide,—  
The shores recede on either side ;  
The deep obeys its monarch's word,  
And bears, in triumph, Lindum's lord ;  
Old Ocean's caves with welcomes ring,  
And tritons hail the mighty King ;  
Sound from their shells in swelling strains,  
" The wat'ry God triumphant reigns ;—  
Let all the earth his pow'r proclaim,  
And all revere his mighty name ;  
'Tis he commands the raging deep,  
Raises the storm, and makes it sleep ;  
Old Ocean feels his high control,  
And owns his sway from pole to pole ;—

Then spread around in sounding strains,  
The wat'ry God triumphant reigns."

Diana saw with wild affright,  
And veil'd in clouds her silver light.  
Stern Humber rear'd his boist'rous head,  
Whilst gentle Trent affrighted fled;  
Humber pursues,—his swelling tide,  
Now sweeps in slow majestic pride;—  
Now spurns its bounds with fierce disdain,  
And rolls impetuous o'er the plain :  
His hounds, transform'd, his triumph grace,  
Lift their white heads, and join the chace;  
Whilst Neptune views the strife begun,  
And glories in his favour'd son.

And even now, each coming day,  
Humber pursues his boist'rous way ;  
But when the moon with full-orb'd light,  
In grandeur reigns, the queen of night;—  
Or, when in grief, she hides her face,  
And blackest night supplies her place,  
Then Humber spends his utmost force,  
And Trent rolls back her wonted course:—  
Then the invading surges rise,  
And proudly dare to top the skies ;  
Rocks, by their force, are downward torn,  
And branching trees in triumph borne;  
Whilst wond'ring people gaze around,  
And, trembling, fear to touch the ground.  
And still, whilst earth her stores shall spread,  
Shall Humber be beheld with dread :  
Tho' Trent's great wealth spreads far and wide,  
And navies on her bosom ride;  
Yet when th' impetuous waves shall rear  
Their foaming heads,—smooth Trent shall fear ;  
Whilst Humber proudly sweeps the shores,  
And, raging, like the whirlwind roars.

\* \* \* \* \*

Thus have I told the wond'rous tale,  
Which thou, my son, desir'd to know;  
The stores of science ne'er shall fail:  
Oh may'st thou still in knowledge grow !

*Gainsburgh, April 11th, 1813.*

AGIB.

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## TO THE PRESS.

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HAIL ! thou whose lofty notes impress  
With list'ning awe th' astonish'd world ;  
Who long, in *TYPOGRAPHIC* dress,  
The map of knowledge hast unfurl'd.

Permit a Bard thy praise to sing,  
Whom love of freedom now inspires ;  
To touch for thee th' unsullied string,  
And bask in virtue's fond desires.

O ! could I weave a wreath for thee,  
No venal hand should choose thy bays ;  
But truth should rise, with pious glee,  
To sound the clarion of thy praise.

Yet how inadequate 's my muse,  
The theme deserves a "*Doric reed* ;"  
Thy records shew thy virtuous views,  
Thine own existence is thy meed.

Four lustra now have wing'd their flight,  
Since thy enlight'ning race began ;  
Europe beheld thee, with delight,  
Dispensing wond'rous gifts to man.

But Europe's bounds, nor Ocean's charts,  
Could check thy far-extending rays ;  
England to heathen lands imparts  
Thy matchless *form*, in modern days.

Where man was veil'd in grossest night,  
Where Gods of wood regard obtain,  
We see thee dart immortal light,  
And praise the author of thy reign.

The balm, that human woes remove,  
We share from thine *ALL-COPIOUS FOUNT* ;  
*RELIGION, JUSTICE, TRUTH and LOVE*,  
All rally round thy sacred mount.

Why glows the patriot's loyal heart,  
Why burns the sage with holy fire ;  
If thou thy *proof* dost not impart ?  
For surely thou art wisdom's lyre.



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Go on, with philosophic sway,  
Improvement marks the road to fame;  
While STEREOTYPES and STANHOPEs pay  
Intrinsic glory to thy name.

Where'er our fellow-men reside,  
May'st thou the gospel-truth expand;  
May peace o'er all thy works preside,  
But chiefly on our native land.

Unrivall'd may thine art still shine,  
The prop of age and glow of youth;  
May God preserve thee from each base design,  
The sun of science in the cause of truth.

HULL.

T. E. ABBOTT.

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A TRANSLATION of the LATIN LETTER, No. 1. page 33, by Mr. ATKINSON, Classical Tutor in Mr. Putsey's Academy, Pickering; and JUVENIS, Grammar-School, Hull.\*

That literary gift, most excellent Majesty, which we have received from your Highness, hath infused into our minds such a degree of hope and consolation, as cannot be expressed; it will prove a powerful stimulus to the comprehending of its contents; and cause us, with all labour and diligence, to apply to those studies, which, we perceive, are your highest care, (as you greatly excel in them); and which your Majesty seems to wish us to study, that we may make some progress therein.

Moreover, we, above all other persons, owe the greatest obligations to your Majesty: your distinguished marks of benevolence are so conspicuous as no power of words can express: and if we should attempt to describe either the actions, or relations of such kindness, though the perpetual variety of succeeding favours seems to encourage us, yet, eventually, they more and more overwhelm us; especially,

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\* The translations of these ingenious gentlemen are so much alike, that, to insert them separately, would be considered tautological.

as for all our knowledge, and all our possessions, we are indebted to your Highness, so that we are compelled to take refuge under your clemency.—Yet we doubt not that a King, evidently of divine benignity, who hath operated us with so many favours, will add this,—not to think that those things are bestowed on the ungrateful, which are only due to grateful minds.

May our letters, (usually the substitutes of the absent) be their own interpreters. We ardently pray for your Excellency all blessings, with their long continuance.

Your Majesty's most devoted servants,

MARGARET & JANE SEYMOUR.

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## Review.

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*Observations on the Choice of a School, by the Rev. C. L. L.  
LL. D.*

“INSTEAD of giving us fine but empty harangues upon the subject,” says Dr. Goldsmith, in his Essay on Education, “it had been much better if the writers had given us the result of their observations with didactic simplicity.” And had Dr. L. followed the spirit of this sensible remark, he would have saved himself much discredit, and his reviewers much trouble. The importance of the discussion alone induces us to search for the deeply hidden “observations;” and to comment on a work which we cannot commend.

The silly visions of Ensor, and the professional theories of the venerable Edgeworth, are too far removed from practicability to affect the community, or to demand our attention. Dr. Knox has lain long upon the same shelf with Lord Chesterfield; and the publication before us might have passed to its fate unnoticed, had it not been addressed to that portion of mankind which is the most in danger from its speciousness.

Next to the abstruseness of pathology, there seems to be no subject upon which men have less understanding, and affect more knowledge, than upon education: neither is there a consideration of more consequence, nor one more

neglected. Dr. L. has wisely confined his remarks to the middling (middle) class of society, leaving the indigent to the Bells and Lancasters; and the wealthy to the public schools. But, like the universal practice of empirics, he has discovered a never-failing specific for every intellectual evil of the age, in the application of the "*Propria quæ maribus*" of every language, living and dead; from the *Arabic* of which we understand him to be a University professor, to *his mother-tongue*: a mixture, which he advises to be taken early, as physicians prescribe compound aperients to restore the tone of the stomach.—Were we to judge of the Doctor's abilities, by the success of this remedy on himself, we believe that his rule would be found incorrect. Dr. L. says it was practised in Elizabeth's time. Does he mean that Shakespeare and Spenser were classics, or that Napier, Harriot, Bacon, and many others of that age, did not attend to figures? But it seems that Dr. L. fears as much the nine digits, and their magic evolutions, as a Wold-Pasant does the sight of an astrologer's horoscope.

"The great object" (of Education), says Dr. L. is to produce "the greatest quantity of intellect, and moral worth" This intricate sentence contains the position on which his system is founded. *Intellectus* is Englished by Ainsworth and others,—"*Understanding*;" which, we presume, may be disciplined, but not produced. However we will suppose that the cultivation of intellect is meant; and it becomes a truism too trite to need either comment or illustration; although there is a degree of pedantry about the expression which displeases, for the greatest quantity must be a possible quantity. His next consideration is the quality, and, by a process of reasoning, neither deductive nor conclusive, he brings himself to these assertions: that "Youth seems to be particularly fitted for the acquisition of language, and benefited eminently by it;" and, "that the acquisition of languages has the same tendency." No man, with the faculty of hearing, will deny the proposition, nor will any one contend that benefit is not to be derived from the second. Yet none but the wildest of theorists will attempt to deduce the best cultivation of intellect from languages alone: an absurdity which

the Doctor has inflated in the same garb under which he has swollen those most common-place observations which we have just quoted.

The study of our native language he supposes to be the fittest for youth. How would he ask for his hat without it ! And from this necessity Dr. L. stumbles upon the inference that youth should be directed to apply to as many languages as they can tolerably acquire within the period allotted for their education. The next step, after the acquisition of the words of our native language, is the attainment of its structure, which he argues strengthens the faculties. Again, he confesses that it is no easy matter to teach the English language grammatically, without a comparison of it with another language. Certainly we only know objects and qualities by comparison ; but, without giving him too much credit for metaphysical speculation, we will assure him, that he mistakes the ordinary progress of nature for a proof of his Babylonish theory. Could we teach children to reason upon the structure of language, it would be an early induction to the faculties of the mind ; but what man would think of informing a child, which is acquiring the first ideas of the structure, that the nominative is the name for the agent or doer of an action ; that the verb expresses the action ; and the accusative the object acted upon ; and that this reasoning with the collateral arguments of oblique cases, is to be applied to abstract nouns. It would be as unintelligible to a school-boy, as the explication of the *Rule of Three* by Euclid's definition of analogies. To learn by rote the rules of grammar, would undoubtedly strengthen the memory : equally so would the ballads of Robin Hood.—That early education can do more than strengthen the memory, Dr. L. has not shewn : and, with what the store-room of intellect should be stocked, he has failed to establish. Had he asked any parent, whether his son, as his understanding enlarged and unfolded, should have for the use of his reasoning powers the knowledge only of the inflections of Greek verbs, and the variety of French adverbs, or of the facts of history and nature, his choice can be easily determined. School-boys may be, and are often, taught to write Latin correctly, and to solve difficult



arithmetical problems, without even an idea upon what principle of structure, or of demonstration, their efforts depend. There cannot be an age assigned for the dawning of reason: to expect its light before its physical admission, is to betray an ignorance in spite of observation and experience.

It is unnecessary to follow Dr. L. in his, equally unnecessary, disquisition on the Greek, Latin, and French languages. As grammar involves the same principles in every tongue, it must require the same power of mind to comprehend the general rules in each; and their exceptions and its idioms can only be learnt by the memory, whether at the age of thirteen or of thirty. The choice, therefore, simply becomes a matter of taste or of necessity.

"I am convinced," observes Dr. L. "that a youth who has been in the habit of exerting all his powers in learning languages, will have, at fourteen, a more digested and rational view of arithmetic, by one month's application, than if he had spent his five or six years about it, as is frequently done through some fatality that contrives to waste away so much precious time that might be spent with so much advantage to the cultivation and strength of the mental powers. But for the sake of utility, and for the sake of prejudice, let some attention be paid to figures for the last two or three years of the course which has been prescribed." For the sake of prejudice, the Dr. had better have paid some attention to common sense!

In every course of education, the parent will surely consider the end he purposes; and then the means he possesses for its accomplishment. To such as purpose to give a child a *good education*, Dr. L. has directed his remarks, and we shall also do the same. It is not expected that any of this class is learning to be idle. To store the mind with useful knowledge, or to exercise the strengthening faculties, is surely their aim: on the first desire, we have before stated our opinion; and, on the second, we can have but little to observe. Let them learn figures, for the sake of utility, is said by Dr. L. himself.—Let them learn figures more extensively, if any reason can be stronger than their acknowledged utility, for their disciplining the mind than for their service. The growth of the understanding is imperceptible, like most of the sublime

works of the Almighty: its beginning and progress are not discernible to man, but by their effects; and to bow down the tender powers of youth, with complicated applications, would be as ridiculous as to place upon the supple scion, that burden, which the tree only is capable of bearing.—With what then should we encourage the growth of intellect, if not by violent pressure? surely by gentle incursions into some region of inductive science; which, like the action of the summer-winds upon the pliant sapling, stretches the fibres and the tendons, and disposes the plant to receive fresh nutriment, and increased vigour. Will the acquisition of language do this? It has not.

Could Dr. L. invent an art to give to mankind this great benefit, and that at the expense of arithmetic, it would eventually prove a loss to society, which would be irretrievable. We were once much pleased with the remark of a sensible fisherman: that nature always provided the best bait, where the greatest quantity of fish was to be caught. Nor shall we fear the imputation of the thoughtless, if we ascribe to a providential care, that system of instruction which has for ages delighted, expanded, and improved the mind of youth, in the study and application of arithmetic—a study which seems adapted, with more than mortal design, to the opening intellect. By universal assent we call the nine digits by names which children may learn, without difficulty, long before they can separate the idea of quality from its existant substantive. To enumerate, is the action of recollection; and we would challenge the world to produce a more gradual and easy induction to an infant mind, than the first steps of addition and subtraction; or a more regular and beneficial ascension than to the extraction of roots, and the laws of fractions. We could gratefully declaim on this subject; but we must follow Dr. L. through his observations.

Chap. 3, is a declamatory essay on religion. In this land of division, on that subject, no general remark can apply. It is the peculiar province of parents; and where so many worthy men of all denominations are to be found, it needs no difficult search to discover a pious and moral master for the care of youth. In this chapter, are some good remarks, which are well expressed; but we have seen them written with less ostentation, though not with *more effect*.

Chap. 4th is entitled "Miscellaneous Reflections;" and Chap. 5th is devoted to the object of the work—"to assist parents in the choice of a school." The acquisition of *languages* is again set forth in the first rank "to secure habits of intense application, and to prepare the youthful mind for the pursuit of knowledge, in its highest forms." An assertion which requires more reasoning to support it in theory, and which is contrary to every day's experience. The Dr. is not more felicitous in his remarks on the general practice of school-quackery. With a surprising indiscrimination, and an unusual blindness to the opposition which the state of society presents to his theory, he sweeps away with a destructive zeal all school-masters who do not teach classics in the gross. Had he resided in the neighbourhood of this publication, (the Q. V.), he might have seen the error of his reveries, in the health and cheerfulness, in the habits of application and industry, and in the success of systems which were calculated to promote such benefits, equally from the beneficence of amiable dispositions in the tutors, and an attendance at the schools in those hours, which Dr. L. assures us will produce "heavy drones in their future professions, and sluggish and purblind in every business of life." His expression is, "they will be"—which is neither founded on fact, nor supported by argument.

The Dr.'s "observations" on health, diet, exercise, and situation, may be found with more "didactic simplicity" in Goldsmith's 7th essay. He, however, remarks with correctness: "The eligibility of a school depends very materially on the moral character of the instructors and superintendants." The choice of a parent, will first be directed to the ability of a schoolmaster; and, in the next place, to his sobriety of life, and gravity of conversation. This sobriety should not be more conspicuous in the just command of his passions, than in all his habits. And, let it be remembered, in no one can this be found, who has not a knowledge and fear of the Almighty. Many masters are ignorant of the branches of learning taught in their schools, and leave the business to ushers. It would be needless to ask if such can be judges of the progress of their pupils. None are greater friends to classical learning than we;—who have read with delight the pages of

ancient lore;—we have also heard school-recitals, and recollect a youth from the *rostrum* of a school, rehearsing, with the greatest nicety of accentuation and cadence, those inimitable lines of Virgil, in which Jopas sings “the wandering moon, and the eclipses of the sun;” but, although delivered with classical accuracy, the beauties were obscured by his ignorance of the subject.

The writings of Dr. L. are peculiarly unhappy in the illustration of his subject: from such a champion of syntactic devotion, we might have expected perspicuity of manner, delicacy, and accuracy of expression; yet in these necessary appendages of *mere* English style, Dr. L. is most deplorably deficient; e. g.

“Leisure and inclination are *wanting* to enter,” &c.  
“The inferior part of *middling* society really *think*.”—  
“Whether they came to understand much of what they were about.”—“Sometimes we read *in books*, and we hear *in conversation*.”—“That which a majority of mankind *embrace*.”—“They will come to a full stop.”—“Make both ends meet.”—“Seldom is the master sorry *at losing*.” Many other instances might be adduced, did we wish to go further into this unpleasant part of our duty; but surely these will suffice.

In a querulous and unintelligible preface, the Dr. seems to have quarrelled with “the world before him;” but we hope he is not revenging himself upon the rising generation by the recommendation of his classical system. Were his plan adopted, to what a miserable state of ignorance would this scientific nation be reduced in the ensuing twenty years! Instead of meeting with men, in every town, versed in science and general literature, there would not be one in a thousand possessed of learning, or even useful knowledge. Our posterity would look at the heavens with “Brute unconscious gaze;” and even the immortal Principia—our country’s boast and glory, would pass to those regions—“in vicum vendentem thus et odores.”

Classical learning is to the sciences what order in architecture is to convenience; when united, they are the most useful and pleasing. And the visionary, who sacrifices the fitness to the appearance, is as absurd as the man, who, wanting a house for shelter, only erects a portico.



## Answers to Queries.

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(23) *Answered by PHILOLOGUS, Hull.*

THE only answer to the former part of this query is founded in the despotism of fashion. If ladies wished to acquire a good education, they also might learn Latin; but whoever knows the difficulty of obtaining the knowledge of a *transpositive language*, will not wonder that our fair fashionables should be content with an imperfect knowledge of one that is *analogous*. Erasmus says, a man may sooner acquire a competent skill in the three faculties of *Law*, *Physic*, and *Divinity*, to qualify him for a Doctor's degree in each, than attain a ready use of a good *Latin* style.\*

*Messrs Hine* and *Winward* likewise observe that ladies learn French, because it is fashionable; but think their morals would not be more in danger from the study of one language than of the other. We regret that we have not room to insert all their remarks.

(24) *No satisfactory answer yet received.*

(25) *Answered by Messrs. HINE and WINWARD.*

INANIMATE bodies, like men, on being deprived of property, lay hold of the first opportunity to make reprisals. The lime stone by the action of fire has its nature changed; in which state, water is too powerful for its constitution—dissolution is the consequence: ale contains the property of which limestone was deprived; the lime, therefore, by superior force, is possessed of its original qualities. To adopt the language of chymistry, carbonates of lime contain a considerable portion of carbonic acid, which is expelled by that powerful chymical agent, fire; it is then called lime, and possesses a strong affinity for water; consequently saturation ensues. Carbonic acid abounds in ale; and, as soon as lime comes within the sphere of its activity, absorbs the acid; therefore, it becomes carbonates a second time;—a second calcination is necessarily requisite.

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\* We presume this learned man is in some measure mistaken.—However, it is certain the writing and speaking of *Latin*, with readiness and fluency, is not to be acquired without great labour and difficulty.

In a similar manner was this query answered by *Mr. Furness*, who remarks, that it is not in ale alone that the above effects take place; but in every thing where carbonic acid is combined with a substance, for which it has a less affinity than lime; such as carbonate of soda, pot ash, ammonia, &c. in a state of solution, which will act in the same way.—*Mess. S. Y. and Waterland* also sent answers.

(26) *Answered by Mr. ARMITAGE, Rochdale Academy.*

COAL is a bituminous substance, in the composition of which both the mineral and animal kingdoms seem to unite. This most useful mineral appears to consist chiefly of vegetable matter, mixed with the remains of marine animals and marine salts, and occasionally contains a quantity of sulphuret of iron, commonly called pyrites.

*The same by Mr. PUTSEY, Pickering.*

It is the general opinion that coal, bitumen, and other oily substances, found in the mineral kingdom, derive their origin from vegetables buried in the earth, during the successive processes of stratification; for it is well known, that only organized bodies have the power of producing oily and fat substances.

*Mr. Harrison* also answered this query.

(27) *Answered by Mr. HARRISON, Flixborough.*

It is my opinion that the phenomenon, vulgarly termed falling stars, is a kind of fiery meteor, occasioned by the mixture of nitrous, sulphurous, and bituminous exhalations, which, as *B. Martin* observes, when the more subtle parts are burned away, fall by the weight of their remaining viscous and earthy matter, and occasion that luminous appearance frequently observed.

*The same by Mr. P. GREY, Hall.*

HYDROGEN gas, which is 4 times lighter than atmospheric air, and perfectly immiscible, is supposed to ascend with great rapidity from the earth to the upper regions of the air; where, being kindled by electric fluid, it forms meteors, falling stars, and numerous other luminous appearances.

Answers likewise were received from *Messrs. Armitage, Davis, Putsey, and Waterland.*

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(28) *Answered by Mr. P. GREY, Hull.*

I BELIEVE it is generally allowed that the weather has some influence on the animal spirits:—now, if the moon affects the weather, as it is supposed she does, people may easily impute the change to her, instead of the atmosphere. Undoubtedly both sane and insane persons may be equally subject to the same alteration; but a person *non compos mentis*, is more particularly noticed.

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*The same by Mr. PUTSEY, Pickering.*

I BELIEVE the opinion is exploded by our modern professors of medicine; for the paroxysms have been found to prevail in all periods of the moon's age.

From *Mr. Furness*, of Bridlington, we received an elaborate answer to this query; and it is only want of room that prevents its insertion. Mr. F. after displaying much physical knowledge, concludes that the moon operates the same on all minds, only by strong ones it is unfelt: for the same power which would knock a man of delicate constitution down, would be as nothing to Hercules.

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(29) *Answered by Mr. GREY, Hull.*

THE word Grosvenor is derived from the French *Le Gros Veneur*, the great hunter; and, in that language, a consonant at the end of a word, when a vowel does not begin the succeeding one, is seldom sounded: hence the cause of its being pronounced, as if spelt Grovenor.

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(30) *Answered by Mr. ARMITAGE, Rochdale.*

GALLS do not immediately give a black colour to green sulphate of iron in making ink. Exposure for some time to atmospheric air is necessary, that the iron may thereby acquire a further dose of oxygen.

A few drops of oxygenized muriatic acid will instantly produce the effect.

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*The same by Mr. WATERLAND, Thealby.*

All good ink contains a portion of sulphate of iron; and the more oxygen the iron contains the deeper the black produced in the ink. Hence ink becomes black by age; for the iron it contains continues to absorb the oxygen

from the air till it is completely saturated, at which time the ink arrives at its greatest degree of blackness.

Also by *Messrs. Grey and Putsey.*

(31) *Answered by Mr. ROBERT DAVISON, Bridlington.*

THAT caloric is a substance, subject to the laws of affinity, can now no longer be doubted. It is to be rendered perfectly neutral, and consequently imperceptible during its union with any other body.—It may again be made active when that body meets with another, for which it has a stronger affinity. This effect is very strikingly produced during combustion.—A considerable proportion of our atmosphere is oxygen, combined with a large quantity of caloric. Now oxygen having a stronger affinity to carbon; or, in short, any substance that will burn, it easily quits the former to unite with the latter. In course the caloric, being set at liberty, forms a combination with any thing that presents itself; for, there is no substance whatever, but has some affinity to it, in either a greater or less degree. It is on the same principle that animal heat is maintained.—Every time we inhale the vital air, the oxygen forms a unity with the animal system, and the caloric is liberated the same as during combustion; diffusing itself through the whole body by the circulation of the blood. It has been supposed by some, that the increase of heat by an increase of action, is occasioned by friction; but I am of opinion, that our having occasion to breathe more quickly in a state of action, or violent exercise, is the cause of an increase of heat, by absorbing more oxygen, than when the body is at rest, and, consequently, more caloric is liberated.

Also by *Messrs. Armitage, Grey, and Putsey.*

## Grammatical and Philosophical Queries.

(32) *By Mr. STRINGER, Sheffield.*

A BODY weighs more in summer than in winter. Required the cause.

(33) *By Mr. PUTSEY, Pickering.*

WHY do not evergreens, like other trees, cast their leaves?



(34) *By* Mr. HARRISON, *Flixborough.*

IF a bottle of wine be taken out of a cool cellar, in a warm and dry day, its surface will be presently covered with a thick vapour; which, when tasted, seems to be pure water; this watry vapour cannot proceed from any exudation of the wine, through the pores of the bottle, for glass is impervious to water, and the bottle remains full, when wiped dry, and as heavy as when taken out of the cellar: how is this to be accounted for?

(35) *By* MR. ARMITAGE, *Rochdale.*

How does the immense quantity of calcareous earth, which is spread over the globe, obtain the carbonic acid, with which it is combined?

(36) *By* Mr. DABBY, *Leeds.*

WHENCE did the Giants' Causeway, in Ireland, derive its name?

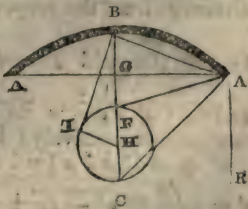
(37) *By* LUDIMAGISTRA.

THE celebrated grammarian, Murray, says that *a* is used to point out *one single* thing, &c. and that *a* agrees with nouns in the singular number only; yet he, and other grammarians, write *there were a few, there are a number*, &c. How is this apparent contradiction to be reconciled?

## Answers to Mathematical Problems.

(45). Answered by Mr. WHITLEY, Rotherham.

THE first part of this problem is evidently nothing more than to determine the radius of the reflector; but the proposer, not having specified explicitly whether the focal distance of collateral rays is to be reckoned from the vertex of the reflector or from the point of reflection, the question is ambiguous: the



cubic equation to determine the radius; but, in the latter, it may be found geometrically. I shall, therefore, make choice of this case as being more elegant.

*Cons.*—With a radius equal to half the given focal distance, describe the circle CIFC, and from any point I in its periphery draw the tangent IB = to the diam. FC; and, from B, through the centre H, draw BC, meeting the circle in C. Bisect BF in G; draw AG perpendicularly to BC both ways indefinitely; and from C, as a centre, with the radius CB, describe the circular arc ABA, to meet the line AA in the points A, A; so shall ABA represent the reflector, B its vertex, BC = AC its radius, AB the nearest distance between the circumference and vertex, and F the focus of the collateral rays,

*Dem.*—Let RA represent a collateral ray, coming from a remote object, on which account it may be considered as parallel to the axis BC. By the circle  $BC \times BF = BI^2$ , and  $BC \times BF (2BG) = AB^2 = AF^2$ , by construction;  $\therefore BI = AF = CF$ ; and, consequently, the angle  $FAC = FCA = RAC$ , that is the  $\angle$  of incidence  $RAC = \angle$  of reflection  $FAC$ : the rest is evident.

The radius of the reflector being now determined, call it  $r$ ; and put  $d$  = distance of the eye from the vertex of speculum on the convex side: then, by the common

*Theorems in Optics*,  $\frac{2d + r}{2b - r}$  will exhibit the ratio of the absolute dimensions of the images of the eye, on the convex and concave sides respectively; but their apparently linear dimensions will be different: being compounded of the inverse ratio of the eye's true distances from the respective *Foci*. Now these distances,

By the aforesaid *Theorems*, are  $\frac{2b^2 - 2br}{2b - r}$

and  $\frac{2d^2 + 2dr}{2d + r}$  on the concave and convex sides respectively: hence we readily deduce  $b^2 - br : d^2 + dr :: m : n$  ( $m : n$  being the given ratio): whence

$d = \sqrt{\frac{n}{m} \times b^2 - br + \frac{1}{4}r^2} - \frac{r}{2}$  = (when  $m = n$ , and

$b = 5r$ ) to  $4r$ . Now, per construction,  $BC \times BF = FC^2$ , or  $r \times r - a = a^2$ : whence  $r = a \times \frac{1}{2} + \frac{1}{2}\sqrt{5}$

$\approx$  (when  $a = 1\frac{1}{5}$ )  $1.9742$  &c. : hence  $d = 4r = 7.8968$  inc. the dist. required.

Also by *Messrs. Hine, Ryley, and Winward.*

(46) *Answered by Mr. LAMPLUGH, Walkington.*

If a part be added to the *whetstone* to make it a complete pyramid, the height of the whole  $= 144$  inches;  $\therefore 144 - 36 = 108 =$  height of the part added; and its solidity  $= 324$  cubic inches. The solidity of the whetstone  $= 144$ ; and  $324 + 222 = 546$ : then,  $324 : 108^3 :: 546 : 546 \times 108^3 \div 324$ ; the cube root of which is  $128,52$ ;  $\therefore 128,52 - 108 = 20,52 =$  dist. of section from the less end; and  $36 - 20,52 = 15,48 =$  its distance from the greater.

Also by *Messrs. Atkinson, of Keyingham, Atkinson, classical tutor in Pickering Academy, Burdon, Cavill, Davis, Darby, Ford, Grey, Harrison, Hine, G. Leng, Longdin, Maffett, Mair, Page, Ryley, Stringer, Treeby, Winward, Yorke, and Youle.*

(47) *Answered by Mr. HARRISON, Reighton, Derbyshire.*

SUPPOSE  $104x^2 + 1 = nx + 1^2$ ; then  $x = 2n \div 104 - n^2$ : if  $n = 10$ ,  $x = 5$ .

*The same, by Mr. TREEBY, Plymouth.*

PUT  $10x + 1^2 = 104x^2 + 1$ ;  $\therefore 20x = 4x^2$ ; hence  $x = 5$ .

Also by *Messrs. Atkinson, of Keyingham, Burdon, Cavill, Davis, Darby, Ford, Grey, Hine, Killingbeck, Lamplugh, Maffett, Mair, Ryley, Stringer, Whitley, Winward, Yorke, and Youle.*

(48) *Answered by Messrs. HINE, WINWARD, and MAFFETT, Plymouth.*

PUT  $2x$ ,  $3x$ , and  $6x$ , for the required numbers; then their sum  $= 11x$ , the sum of their squares  $= 49x^2$ , and the sum of the products of every two of them  $= 36x^2$ . The last two expressions are evidently squares; therefore, it remains only to make  $11x$  a square, which suppose  $= n^2$ ;

hence  $x = n^2 \div 11 = 11$ , taking  $n = 11$ ; consequently, the numbers are 22, 33, and 66. Other answers might be found, by taking  $n$  any multiple of 11.

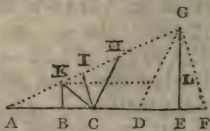
Also by *Messrs. Darby, Grey, Mair, and Ryley.*

(49) *Our correspondents having viewed the enunciation of this problem differently, have, therefore, (apparently right in the way they have considered it,) given different solutions; hence we shall subjoin two answers which comprehend the methods pursued.*

*Answered by Messrs. Ford, Grey, Page, and Youle.*

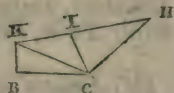
In the annexed figure,  $BK = 5$  feet,  $EG = 80$ , the height of given pole,  $KL = BE = 900$ , the horizontal distance of the observer from the pole, and  $KC = 300$ ;  $IC$  or  $HC$  represents the oblique pole, to which  $GF$  or  $GD$  is parallel. As the triangles  $GLK$  and  $GEA$  are similar,  $GL (75) : KL :: GE : EA = 960$ . In the right-angled triangle  $DEG$ ,  $S. \angle GDE (40^\circ) : GE :: S. \angle E : DG = GF = 124,4579 :: S. \angle G (50^\circ) : DE = EF = 95,34$ . Now  $AE - DE = AD = 864.66$ , and  $AE + EF = 1055,34$ . Again  $\sqrt{KC^2 - KB^2} = BC = 299,958$ , and  $AE - BE = AB = 60$ ;  $\therefore AC = 359.958$ ; then, by similar triangles,  $AD : DG :: AC : 51,8118$ , the length of the pole in position  $CH$ .

$AF : FG :: AC : 42,45$ , the length of the pole in position  $CI$ .



*The same by Messrs. S. Atkinson, Burdon, Cavill, Wiseman, and Yorke.*

As  $900 : \text{rad.} :: 75 : \text{tang. } 4^\circ 45' 49'' :: 5 : \text{tang. } 19' 6''$ ; whence  $4^\circ 45' 49'' + 19' 6'' = 5^\circ 4' 55'' = \text{ang. CKH}$ , the angle formed by the extremities of each pole. Again  $KC : \text{rad.} :: KB : s. \text{ang. } C = 57' 17''$ ; then  $180^\circ - 40^\circ - BCK = 139^\circ 2' 43'' = \text{ang. KCH}$ , and  $\text{ang. KHC} = 35^\circ 52' 22''$ . Now  $s. \angle H : KC :: s. \text{ang. CKH} : HC = 45,356$  feet, and  $s. \text{ang. KIC} :: KC :: s. \text{ang. CKI} : IC = 38,167$ : the length of the pole in different positions.





Answers, agreeably to one or other of the above methods, were received from *Messrs. Darby, Harrison, Hine, Lamplugh, G. Leng, Maffett, Ryley, Stringer, Treeby, and Winward.*

(50) *Answered by Messrs. HARRISON, KILLINGBECK, and PAGE.*

THE sides of any plane triangle are to each other as the sines of their opposite angles; therefore, putting  $8x$ ,  $15x$ , and  $17x$  for the sides, and adding them together,  $40x = 160$ ;  $\therefore x = 4$ : hence the sides are 32, 60, and 68. As  $60^2 + 32^2 = 68^2$ , the triangle is evidently right-angled, and the acute angles are easily found to be  $61^\circ 55' 39''$  and  $28^\circ 4' 21''$ .

*The same by Mr. YOULE, Author of a Treatise of Arithmetic, lately published.*

As  $17 + 15 + 8 (40) : 160 :: 17 : 68 :: 15 : 60 :: 8 : 32$ ; hence the sides are 68, 60, and 32; which will evidently form a right-angled triangle, whose acute angles are  $61^\circ 55' 39''$  and  $28^\circ 4' 21''$ .

Also by *Messrs. Burdon, Cavill, Davis, Darby, Ford, Hine, Lamplugh, Maffett, Ryley, Stringer, Treeby, Wiseman, Winward, and Yorke.*

(51) *Answered by Messrs. G. LENG, STRINGER, and YORKE.*

THE solidity of the cone = 134,0416 cubic inches.—The weight of an inch of oak = ,5353009 ounce, and of sea-water = ,596064. Put  $x$  = solidity of the immersed part; then  $134.0416 \times ,5353009 = x \times ,596064$ ; therefore  $x = 120,37732$ , and  $134,0416 - 120,37732 = 13,66428$  = solidity of supernatant part. Now, as  $134,0416 : 8^3 :: 13,66428 : 52,186225$ ; the cube root of which = 3,736, the required height.

*The same by Mr. TREEBY, Plymouth.*

As the specific gravity of sea-water : the specific gravity of oak :: the magnitude of the whole cone : the part immersed = 120,37732. Hence the rest may be found as above.

Also by *Messrs. Burdon, Cavill, Darby, Ford, Harrison, Hine, Killingbeck, Lamplugh, Maffett, Page, Ryley, Wiseman, Winward, and Youle.*

(52) *Answered by Messrs. R. ATKINSON, and LAMPLUGH.*

LET  $16x$  and  $9x$  represent the segments of the hypothenuse; then (Em. G. B. 2, P. 20) the square root of their product  $= 12x =$  perpendicular from the right angle upon the hypothenuse; hence  $20x$  and  $15x =$  the base and perp. of the original triangle. Now, per proble,  $20x - 15x = 5x = 20$ ;  $\therefore x = 4$ : whence the areas of the three triangles are found to be 1536, 864, and 2400 chains.

Also by Messrs. Atkinson, Burdon, Cavill, Darby, Ford, Harrison, Hine, Killingbeck, G. Leng, Maffett, Nesbit, Page, Ryley, Stringer, Treeby, Whitley, Winward, Wiseman, Yorke, and Youle: \_\_\_\_\_

(53) *Answered by Messrs. BURDON, HINE, PUTSEY, RYLEY, and WISEMAN.*

PUT  $AD = a$ ,  $BD = b$ , and  $DC = x$ ;

then  $BC = b - x$ , and  $AC = \sqrt{a^2 + x^2}$ ;

therefore  $CE = \frac{bx - x^2}{\sqrt{a^2 + x^2}} =$  a maxi-

mum. In fluxions, and reduced, gives  $x^3 + 2a^2x = a^2b$ ; hence  $x$  may be found, also  $CE$ .

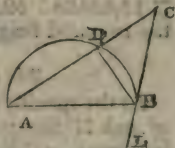
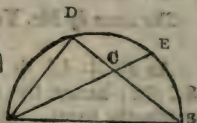
Also by Messrs. Cavill, Darby, Ford, Harrison, Maffett, Whitley, Winward, and Youle.

*Remark.*—Some of our ingenious correspondents make  $CE$  a maximum when  $DC = CB$ ; but it is presumed that is not the case.

(54) *Answered by Messrs. DARBY, FORD, MAFFETT, TREEBY, and YOULE.*

THE difference of the perimeter and the diameter of the inscribed circle is equal to twice the hypothenuse; therefore, not only the hypothenuse, but the sum of the sides is given. Hence this construction. Make  $AC =$  the sum of the sides; and draw the indefinite line  $CL$  making the angle  $C =$  half a right angle. From  $A$  apply  $AB =$  the given hyp. to intersect  $CL$  in  $B$ ; and, on  $AB$ , describe a semicircle cutting  $AC$  in  $D$ ; then join  $D, B$ . and  $ADB$  will be the required triangle, as is self-evident.

Also by Messrs. Burdon, Hine, Killingbeck, Ryley, Whitley, Winward, and Yorke.





*The same by Messrs. BURDON, MAFFETT, WINWARD, and WISEMAN.*

MAKE  $BC' = \sqrt{7}$ , and  $BO' = \sqrt{20}$ ; join  $O' C'$ ; parallel to which draw  $AC$ , cutting  $AB$  in  $A$ . Produce  $AC$  intersecting a line drawn parallel to  $DC$ , at the distance of 5 feet in  $E$ . Demit the perp.  $EF$ ; then is  $AB = 16.903$ , the diam. and  $CF = 8.4515$  feet, the dist.

For  $GH = 3 AB \div 4 = 3 OB \div 2$ ; and  $HC = 3 BC \div 2$ ; but  $BC^2 + AB^2 = HC^2 (3BC \div 2)^2 + GH^2 (3 AB \div 4)^2$ ; hence  $7 AB^2 = 20 BC^2$ ;  $\therefore \sqrt{7} : \sqrt{20} :: CB : AB$ .

Also by Messrs. Cavill, Darby, Glendenning, Harrison, Hine, Ryley, and Yorke. —

(57) Answered by Messrs. HINE, G. LENG, RYLEY, and TREEBY.

LET  $x =$  sine of latitude,  $b = \text{tang. } 45^\circ$ , the hour arc of 3 hours, and  $a = \text{tang. } 60^\circ$ , the hour arc of 4 hours; then (Em. Dialling, pa. 74)

$$1 : x :: b : bx = \text{tang. of hour ang. of 3 hours.}$$

$$1 : x :: a : ax = \text{tang. of hour ang. of 4 hours.}$$

The tang of their diff.  $= \frac{ax - bx}{1 + abx^2} = \text{a maximum: which}$

put into fluxions, and reduced gives  $x = \sqrt{1 \div ab} = .7598356$ , the nat. sine of  $49^\circ 26' 59''$ .

Also by Messrs. Burdon, Darby, Ford, Maffett, Mair, Winward, Wiseman, and Yorke.

## New Mathematical Problems.

(58) By Mr. JOHN CHAPMAN, Land Surveyor, Hull.

GIVEN  $x + 6)^2 + 2 \sqrt{x} \times x + 6 = \sqrt{x} + 138$ , to find the value of  $x$  by a quadratic.

(59) By Mr. G. LENG, Lancasterian School, Hull.

A CRANE is attached to a perpendicular wall. The length of the upright is 20 feet, and of the gibbet parallel to the horizon, 14 feet. The top of the pivot coincides with the top of the gibbet. Query the stress upon the pivot, when a weight of 160 cwt. is suspended freely at the extremity of the gibbet.



(60) *By Mr. DAVIS, at Mr. Smith's Academy, York.*

How high above the top of York Minster, the height of which is 213 feet, must a ball, whose elasticity is to perfect elasticity as 1 : 3, descend, so that striking the hard horizontal plane below, it may bounce as high as the Cathedral? And, if it rebound continually, till its whole motion is lost, what will be the space passed over?

(61) *By Mr. DARBY, Leeds.*

THE height of an inclined plane is 10 feet, up which a weight of 12 stone is drawn by one of 16, acting vertically: required the length of the plane, when the time of ascent is a *minimum*.

(62) *By LEEDIENSIS.*

GIVEN 
$$\begin{aligned} x^2 + y^2 - z^2 + xy - zy &= \square \\ x^2 + z^2 - y^2 + xz - xy &= \square \\ y^2 + z^2 - x^2 + yz - xy &= \square \end{aligned} \left\{ \begin{array}{l} \text{to find } x, y \text{ and } z, \\ \text{in whole positive} \\ \text{numbers, when the} \\ \text{three formulæ be-} \\ \text{come squares.} \end{array} \right.$$

(63) *By Mr. FORD, Burton-Pidsea.*

GIVEN the diam. of the inscribed circle, and the diff. between it and side of the greatest inscribed square, to construct the right-angled triangle.

(64) *By Mr. STRINGER, Sheffield.*

GIVEN the ratio of the solidity of the frustum of an upright cone, to the solidity of the conical part, as  $a$  to  $b$ , the sum of the frustum's diameters =  $c$ , and the altitude of the conical part =  $d$ : required the altitude of the frustum, and the diameter of each end.

(65) *By Mr. WISEMAN, Hull.*

FIND the length and position of the shortest line, which will divide into two equal parts, a triangle, whose sides are 25, 24, and 7 respectively.

(66) *By Mr. TREEBY, Plymouth.*

THE sides of a plane triangle are 15, 14, and 13: divide it, *geometrically*, into five equal parts, by lines parallel to the base.

(67) *By Mr. BURDON, Acaster Malbis.*

ON a certain day, in the year 1813, at half past 8 o'clock in the morning, the sun's azimuth, from the North, was  $107^{\circ} 47'$ , and, at half past 10 on the same morning, his azimuth was  $143^{\circ} 3'$ , from the North: required the latitude of the place and the day on which the observations were made.

(68) *By Mr. YOULE, Sheffield.*

THERE is a parabolic conoid, the diam. of whose base is 60, and the alt. 40: required the less diameter, and alt. of the greatest inscribed conical frustum.

(69) *By Mr. WINWARD, Serjt. 2d Royal Lan. Militia.*

GIVEN  $y^2 \dot{x}^2$  plus  $2a^2 \dot{x} \dot{y} y$  plus  $2a x y \dot{x} \dot{y} = a \dot{y}^2$  plus  $x \dot{y}^2$  plus  $a^3 y^2 \dot{x}^2$  plus  $a^2 y^2 x \dot{x}^2$ , to find the equation of the fluents.

(70) *By Mr. WHITLEY, Rotherham.*

To determine, *geometrically*, a point in a straight line given in position, from which if two tangents be drawn to two circles given in position and magnitude, their sum shall be the *least possible*.

(71) *By Mr. PUTSEY, Pickering.*

AT *Pickering*, in lat.  $54^{\circ} 20'$  N. stands, on the summit of a conical hill, a beacon-post, 15 yards high; the shadow of which, at 10 A. M. Nov. 4, 1805, extended to the foot of the hill; but, at noon, on the same day, only 60 yards down the hill: required the diameter of the hill's base.

## END OF VOLUME I.

ROBERT PECK, PRINTER, *Packet-Office, Hull.*

# SHORT TIME BILL.

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*The following Speech was delivered by MR. HOPE, in the House of Commons, before he had any expectation of becoming a candidate for the representation of the Borough of Manchester in Parliament.*

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FROM THE MIRROR OF PARLIAMENT, PART CXL.

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## FACTORIES REGULATION BILL.

Mr. JOHN T. HOPE.—I must trespass upon the attention of the House for a short time, whilst I state my reasons for doubting the expediency of the measure now under consideration. I fully appreciate the active benevolence and general philanthropy of the Honourable Member for Aldborough, who has undertaken to advocate the cause of the children employed in spinning manufactories; but he must allow me to say, that whilst I do not yield to him in the earnest desire which I entertain to promote the happiness and comfort of this class of the community, I doubt whether he can attain the end which he has in view, by the means which he has advised the House to adopt. I will not now

enter into any discussion as to the propriety or impropriety of interference with free labour. I believe it is admitted on both sides of the House that such interference generally is unwarrantable; nay, I am willing to admit that the labour of children must, in some degree, be considered of a compulsory nature; but I contend that those very circumstances which give such labour the character of compulsory, carry with them a remedy for the evil of which the Honourable Member complains, in the protection of their parents. I cannot comprehend how we can by legislative enactments, supply the place of parental affections in behalf of the child. If these natural ties be unavailing, legislative enactments will prove equally useless and unavailing. I am, however prepared to argue the question on more general grounds than these. I doubt, in the first place, whether a case of necessity for Parliamentary interference be fairly made out. I admit that many cases of great individual hardship occur in manufactories. The Honourable Member quoted many such cases, and aided by his eloquence, they doubtless would produce a great effect upon the House. The Honourable Member contends, generally, that children are worked greatly beyond their strength, and that the hours of labour are extended through the night; and that these circumstances combined produce a bad effect upon their morals and education, are injurious to their health, and, in many instances, occasion premature death. With reference to this proposition, I beg to call the attention of the House to some facts which are contained in the Reports of a Committee of this House which sat in 1816, and of Committees of the Lords which sat in 1818 and 1819. The first point to which I will allude is the age of the children. The Honourable Member is entirely mistaken in supposing that a large portion of the children employed in factories is of *a tender age*. I find by a return, which is verified on oath, annexed to the Lords' Report of 1819, that out of a body of work people amounting to 12,461 employed in cotton factories in England, there were only 196



under nine years of age. From other returns in my possession, it appears that of the children employed in the manufactory at Kirkland, in Fifeshire, there are only one in seventeen under twelve years of age, and one in four above that age and under fourteen. I am, therefore, entitled to say, that the argument which the Honourable Member has founded upon the assumption that a great portion of the children employed in cotton factories is of a very tender age is not entitled to much weight. Now, with respect to the hours of employment, I find from the returns annexed to the Lords' Report of 1818, that the average number of working hours in the week, taken from fifty-seven instances, is seventy-two; a number but little exceeding that which was established by the Bill which was introduced by the Right Honourable Baronet the Secretary at War, last Sessions. The average number of hours per day on the total amount of hours and persons, deduced from the returns of 325 cotton factory establishments, from a table put in and proved upon oath, and inserted in the appendix to the evidence of 1819, is twelve and a fraction.

In considering this subject, *it is material that we should look at the number of hours in which children are employed who are engaged in other trades and manufactures*, to which protection is not extended. I find the children employed in the earthenware and porcelane manufactures work from twelve to fifteen hours per day; file cutters, nail makers, forgers, and colliers, work for twelve hours per day; those employed in manufacture of hosiery, and in lace manufactories, work for twelve, thirteen, fourteen, and fifteen hours per day; those engaged in calico printing work for twelve, fourteen, fifteen, and sixteen hours per day; needle makers, manufacturers of arms, and pin makers work for thirteen and fourteen hours per day. I contend, therefore, that the children employed in cotton and other spinning factories are not subject to greater labour than those who are employed in other

manufactures, to whom no protection is extended by this Bill.

I shall now proceed to examine what is the effect of employment in cotton factories on the education, morals, and health of the children. I have in my possession a certificate from several clergymen residing in the neighbourhood of some mills in the county of Fife, in Scotland; and these gentlemen certify that the children employed in those mills, and the grown up persons also, are as well conducted, in a moral point of view, as the agricultural population. The Reverend Mr. Jones, of the parish of Holywell, who gave evidence before the Lords' Committee in 1819, states, that such of his parishioners as are employed in the cotton factories are more orderly and moral characters than any others. With respect to education, it is in evidence, that all the persons engaged in the cotton mills at Cupar are able to read, and the greater part able to write. Out of 891 persons employed in the mills in the parish of Catrine, in Ayreshire, there were very few who were not able to read. At Holywell, it is stated that the children employed in cotton factories are better instructed than those engaged in other kinds of labour, on account of the opportunities afforded them of attending Sunday Schools. I will next proceed to consider the very serious statement which the Honourable Member has made respecting the health of the children employed in cotton factories. It is but natural, as the Noble Chancellor of the Exchequer has observed, that persons engaged in manufactures should not enjoy the same degree of health as falls to the lot of those employed in agriculture. However, I shall endeavour to shew that the Honourable Member has given too exaggerated an account of the ill health of the former. It appears from the evidence given before the Lords' Committee in 1819, that out of 610 children employed in the Holywell mills, the average number of sick was six; whilst, in a regiment of infantry of 600

men, twenty to twenty-five is not considered a large proportion of sickness.

In the factory of Mr. Birley, where there are 549 children employed in the mills, the sick are one in seventy; in Pendleton mills, where there are 531 employed, the average number of sick is eight. It appears by the evidence of Mr. Lee, in the Commons' Report of 1816, page 341, that there is, in his factory at Manchester, a sick fund supported by one two-hundredth of the wages of children, and the books of this institution shew that the sick are, on the average, only as one in a hundred. But the evidence from the records of the infirmary in that town is of a still more convincing nature. It appears from the statements produced by Dr. Holme, before the Lords' Committee, 1818, that whilst the population engaged in spinning mills forms one-sixth of the total population of Manchester, the proportion of cotton spinners relieved was in the following ratio to persons engaged in other occupations:—in the home-patients, as one in twenty-three, or one in twenty-four; amongst the in-patients as one in fourteen; in the fever hospital, as one in twelve; and in the out-patients of this last establishment, as one to twenty-three. I will now state some facts connected with parish relief. The Honourable Member for Aldborough has mentioned, as a proof of the poverty which prevails generally in Manchester, the large number of females who had been admitted to the lying-in hospital, but he did not tell us what were the proportions of the cotton spinners' wives, and of those of persons engaged in other occupations—the only true criterion of their comparative health and state. This remarkable fact appears in the evidence of the Lords' Committee in 1818, that out of 1797 persons who applied for parish relief in Manchester, only twenty-eight were cotton spinners. The other applicants were 576 weavers, and 221 persons engaged in other trades. From the same evidence, it appears, that out of 582, who received parish relief at Preston, there was not one cotton

spinner. I now come to the question of mortality, and I beg, in the outset, to refer to a passage in the speech of my Honourable Friend, the Member for Aldborough, whom I regret not now to see in his place. The Honourable Member threw great discredit on a statement given in evidence before the Lords' Committee, that out of 866 spinners the deaths in ten years did not exceed fifty-seven. From the exact coincidence in the figures with a calculation which I have extracted from that evidence, I am disposed to conclude that the witness to whom he alludes is Mr. Buchanan, before the Lords, 1818, p. 63. Now, Sir, I can state, not only that this gentleman was a person every way worthy of credit in himself, but that his statements are confirmed by the clergyman of the parish of Lorn, in Ayrshire, in which the factory is situated, and that the letter of this reverend gentleman is printed in the appendix to the Report. By the evidence of Mr. Houldsworth before the Commons' Committee, 1816, it appears that out of 10,000 persons employed in factories there died in the same space of time thirty-seven, whilst of 3224 persons employed in other trades there died fifteen persons, being a proportion of thirty-seven to forty-eight persons in favour of factories. In the parish of Holywell, I find that the proportion of deaths in factories is stated to be one in two hundred and seventeen, in the whole parish one in fifty-eight on an average of three years.

I now proceed to a more general statement, which bears out these particular facts. By a table compiled from the sworn evidence before the Lords' Committee, it appears that if 100 families be selected, who are employed, both parents and children, in factories, that in a given time there are 527 children born, and 38 deceased out of each 100 born. Whilst in 100 families, of which neither parents nor children are employed in factories, 517 children are born, and 43 children dead out of each 100 born. The proportion in Scotland is nearly the same, giving a result of a greater number



of births and a smaller number of deaths in favour of persons employed in factories. I shall conclude this part of the subject with some general statements drawn from the Population Returns. Before I do so it is, however, right to state that the returns referred to in drawing up these tables were those of 1811; but this circumstance, as the calculations rest on comparison, will not affect their correctness, as applied to a later date.

In the population of the four agricultural counties of Bedford, Bucks, Berks, and Cambridge, the proportion of deaths to 100 births was 64.3; the number of persons in proportion to whom one was buried, 51.1; whereas in the population of the manufacturing county of Lancaster the proportion of deaths to 100 births was 59, and the number of persons in proportion to whom one was buried, 51. Taking again the population of all England as compared with the parishes of Manchester, Salford, and Wigan, the respective results are, all England, deaths to 100 births, 64.8; numbers in proportion to one buried, 52.3: Manchester, &c. deaths in 100, 56.71; numbers in whom one buried, 49.5. From which it appears that whether we compare the county of Lancaster with agricultural counties, or the spinning districts with those counties, or with all England, there is a less degree of mortality amongst persons engaged in spinning factories. I will now state shortly a return of the height of the Militia, from a return given in to the Adjutant General's Office, with respect to the growth of persons engaged in these factories. I have selected the militia of the agricultural counties before referred to, and compared them with regiments raised in counties where factories are generally established, and I find the average heights to be,

|                |      |                   |       |
|----------------|------|-------------------|-------|
| Of Bedford.... | 66.5 | Of Lancashire.... | 69.02 |
| Of Bucks.....  | 66.4 | Of West York....  | 67.37 |
| Of Cambridge.. | 66.7 | Of Cheshire.....  | 67.01 |
| Of Berwick.... | 66.8 | Of Lanark.....    | 68.03 |

shewing both in England and Scotland a result in favour of the spinning population.

This fact is not, perhaps, very material, but as the Honourable Member referred to the stunted appearance of persons engaged in the cotton manufacture as a proof of the necessity of subjecting the factories to some regulations, I may appeal to it to shew how necessary it is that we should have accurate information before we pass this Bill.

I will now proceed to call the attention of the House for a few moments to another part of the question, namely, the inexpediency in a national and commercial point of view, with regard to the interests of the master manufacturers, *and even of the children themselves*. In the first place, it is an objection to the Honourable Member's Bill that it presses unequally on different kinds of mills. In steam mills the works can be carried on at any period, but in water mills the times of working are uncertain and fluctuating. During summer the working of water mills is impeded by droughts, and occasionally by floods. By the provisions of this Bill, the proprietors of water mills will have no opportunity of regaining the time which they lose by these casualties. If, therefore, this Bill should pass, the consequence will be that all persons who have embarked their capital in the machinery of water mills, will be obliged to remove to great towns. This will be attended with unfortunate results, for water mills are generally established in agricultural districts, and are productive of the greatest benefit by affording employment to a considerable portion of the population.

It is obvious that if you limit the hours of labour, you will, to nearly the same extent, reduce the profits of the capital on which the labour is employed. Under these circumstances the manufacturers must either raise the price of the manufactured article, or diminish the wages of their workmen. If they raise the price of

the article the foreigner enters into competition with them. I need not remind the House of the immense capital which is embarked in the cotton manufacture, amounting to about 15,000,000*l.*, or of the great quantity of manufacturing produce which is exported to foreign countries. I am informed that the foreign cotton manufactures, and particularly the American, tread closely upon the heels of our manufacturers. If the latter should be obliged to raise the price of their articles the foreign markets would, in a great measure, be closed against them, and increased price would also decrease the demand in the home market. To avoid these ruinous consequences the manufacturers will, in all cases where it is possible to dispense with their labour, cease to employ children at all, and thus employ a greater number of adults than before. The Honourable Member for Aldborough seems to consider this an advantageous course; but I cannot concur with that opinion, because I think that the labour of children is a great resource to their parents and of great benefit to themselves. But I understand that in some branches of the cotton manufacture it is impossible to separate the labour of children from that of adults. If, therefore, the manufacturers comply with the provisions of this Bill, they must in some instances reduce the labour, and consequently the wages, of adults in the same proportion as those of children.

I am of opinion, however, that the manufacturers would endeavour to evade the provisions of the Bill by employing two sets of children, one to work in the morning and the other in the evening. They will of course, pay them only half wages, and will, therefore, be put to no additional expense. Moreover, we may not unreasonably expect that the workmen who commonly hire their own piecers will exchange the children from one mill to another, and so work them twice a-day, and whenever that shall happen the latter will, of course, derive no benefit from the Honourable Member's Bill; and this is the more to be apprehended, if,

indeed, the doctrine of the Honourable Member be true, that whilst the upper and middling classes are considered fit and sufficient guardians of their own children, the parental affections of the lower orders are not sufficiently powerful to protect their offspring. It is therefore, on these grounds,—because, in the first place, I doubt whether Parliament can protect children as effectually as their parents; secondly, because I am of opinion that a case for Parliamentary interference has not been made out; and, thirdly, because I believe that the Bill will be productive of great inconvenience, not only to persons who have embarked large capital in the cotton manufactures, *but even to workmen and children themselves*, that I feel it my duty to oppose this measure.

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*[All the statements of facts are derived from the Reports of 1816, 1818, and 1819.]*





Mr Simpson

With Mr Monk's compliments

# REPRESENTATION

OF  
**THE BOROUGH**

**MANCHESTER.**

At a numerous and highly respectable Meeting of the Electors of the Borough of Manchester, held at the Star Inn, in Deansgate, Manchester, on Monday the 23rd day of July, 1832,

**JAMES BRIERLEY, Esq.,**

**IN THE CHAIR,**

The Address of **JOHN THOMAS HOPE, Esq.,** to the Electors of the Borough of Manchester, in which he offers himself as a Candidate for the Representation of the Borough, in the ensuing Parliament, having been read,

*It was moved by Mr. FR. ASPINALL PHILIPS,  
seconded by Mr. THOMAS HARDMAN,  
and carried unanimously,*

That the Principles entertained by Mr. Hope, and avowed in his Address to the Electors of Manchester,

combined as they are in his person, with great intelligence, perseverance, and activity, considerable commercial knowledge, distinguished ability, and a disposition to devote the whole of his time and exertions to the calls of his constituency, render him peculiarly qualified to represent the interests of a great commercial community, and particularly the Borough of Manchester, in Parliament, with no less honor and reputation to himself, than advantage and satisfaction to his Electors.

Mr. Hope was then introduced, and, after the Chairman had read to him the Resolution which had just been passed, he spoke to the following effect—

GENTLEMEN,

I offer myself to your notice with the diffidence which is natural to the position in which I stand. It must be highly flattering to receive an invitation from one of the most distinguished places in the civilized world; but that invitation is peculiarly gratifying to me, because I know so well the intelligence and enterprise of the inhabitants of Manchester, that I consider such a compliment coming from them to be more valuable than if it came from any other body of men with whom I am acquainted.—(*Cheers.*) Gentlemen, I am sensible how very unworthy I am of the compliment just paid me in the resolution you have adopted; this, however, I will say, that if you elect me as your representative, I will devote the whole of my time and exertions to your service. Having been accustomed to political pursuits, and having given my best attention to those subjects which are connected with the interests of this great



community, I trust, that with the willingness to serve you, I shall not be found defective in the ability which I know to be necessary.—(*Cheers.*)

After the unanimity displayed by this meeting, it will be unnecessary for me here to enlarge on my political principles, particularly as they are not wholly unknown to you, and, as I believe, they are such as meet your approbation; but at the same time I wish it to be understood, that while I support the cause of good order and good government, I am not one who would advocate extreme opinions. I would advocate the cause of good government, because I believe it is necessary to the existence of freedom. I think that no liberty can be enjoyed where a country is either at the will of an arbitrary government, or at the will of a no less arbitrary and tyrannical populace.—(*Loud cheers.*) I come forward as the champion of good order, because I think such order is absolutely essential to the well-being and existence of a large manufacturing community, where every thing depends on the security of property, and on the stability of those institutions whereby property is upheld.

With respect to those great questions which will soon come before the country, my sentiments will be found to be of a liberal character. I am aware of the importance of giving freedom to commerce, and of doing away with all restrictions on the industry of the country. On these topics, however, it is not my intention to enlarge at present, as I shall have an opportunity of addressing you to-morrow; but if any Gentleman is desirous of further information upon any particular point,

I shall be happy, either here, or in private, to enter upon its discussion with him. (Mr. Hope sat down amidst loud and continued cheering.)

*It was then moved by Mr. ROBERT C. SHARP,  
seconded by Mr. BLACKWALL, and carried unanimously,*

That this Meeting therefore pledges itself to endeavour to secure the return of Mr. Hope, as a Member for the Borough of Manchester, by all legal and constitutional means, and to use its most strenuous exertions and unrelaxing diligence for the accomplishment of this most desirable object.

*Moved by Mr. JOHN W. BARTON, and  
seconded by Mr. MATHEWS,*

That for this purpose a Committee be appointed, consisting of the following Gentlemen, with power to add to their numbers.

Mr. William Ackers  
John Allan  
William Allport  
Charles Ambery  
Joseph Armstrong  
John Anderton, Junr.  
James Backhouse  
John Barlow  
Richard Barlow  
John Barker  
Thomas Barnes  
Thomas Barrow  
Joseph Barstow  
Richard Watson Barton  
John Watson Barton  
Samuel Barton  
William Batt  
James Beardoe  
Thomas Beale  
Thomas B. Bamford

Mr. Samuel Berry  
Thomas Blackwall  
John Blackwall  
James Brierley, Esq.  
Mr. John William Bull  
John Buxton  
James Charles  
Richard Claye  
Richard Coates  
John Coates  
Richard Cope  
Thomas Crompton  
James Crossley  
Richard Dale  
Thomas Darwell  
Jonathan Dawson  
John Dean  
George Dewhurst  
Samuel Duckworth  
W. T. Dunderdale

Mr. P. W. Dumville  
 James Eaton  
 Evan Evans  
 George Faulkner  
 Jasper Fletcher  
 Thomas Flintoff  
 Geo. Freckleton, Esq., M.D.  
 Mr. Jeremiah Fielding  
 William Gibb  
 Launcelot Gibson  
 W. Gibson (Market-st.)  
 Captain John Grimshaw  
 Mr. Daniel Grant  
 Thomas Greenwood  
 George Hall (Ancoats)  
 Ralph Hall  
 Joseph Hamilton  
 Isaiah Hately  
 Thomas Hardman  
 Ashton M. Heath  
 Robert Higginson  
 Robert Hindley  
 F. R. Hodgson  
 T. Houldsworth, Esq., M.P.  
 John Hull, Esq., M.D.  
 Mr. John Hulme  
 John Hunt  
 Joseph Jackson  
 R. D. Jones  
 Edward Lacy  
 Robert Lodge  
 John Lomas  
 T. Lomas (Cannon-st.)  
 Matthew Lyon  
 F. M. Mallalien  
 J. M. Marris  
 G. E. Marsden  
 James Massey  
 Edward Mathews  
 James Mellor  
 Oswald Milne  
 Thomas Ogden  
 Robert Ogden  
 J. A. Ollier  
 Henry Ollier  
 Benjamin Oldfield  
 J. E. Partington  
 Joseph Peel

Mr. George Peel  
 James Petty  
 F. A. Phillips  
 John Pickering  
 Richd. Potter (Smedley)  
 John Powell  
 Bulkeley Price  
 John Pryce  
 Joshua Radford  
 James Ramsbotham  
 G. W. Richardson  
 Edward Rigby  
 Vernon Royle  
 Alexander B. Rowley  
 J. G. Ryle  
 Joseph Sandiford  
 R. W. Scholes  
 Robert C. Sharp  
 William Sergeant  
 George Shaw, Esq., M.D.  
 Mr. William Seddon  
 William Sidebottom  
 Charles Smith  
 Thomas Sowler  
 Henry Wilson Taylor  
 Richard Thelwell  
 Frederick Thomas  
 William Thomson  
 George Thorley  
 George Thompson  
 William Thorpe  
 Robert Thorpe  
 Christopher Todd  
 William Townend  
 Charles Townend  
 Thomas J. Trafford, Esq.  
 Leigh Trafford, Esq.  
 Mr. James Unwin  
 Samuel Waldie  
 John Carew Wales  
 J. B. Wanklyn  
 R. H. Wilson  
 John Wilson  
 Joseph Withnall  
 Edmund Wright  
 J. F. Wright  
 William Wilkinson

JAMES BRIERLEY, Esq.,

CHAIRMAN.

## ADDRESS AT THE EXCHANGE.

On Tuesday Mr. Hope made his first public appearance before the electors, in the Exchange Dining-Room. In a few moments after the doors were opened, the room was filled almost to suffocation, and it was with the greatest difficulty that the candidate, who was accompanied by several of his friends, could force his way to the platform erected for him. His entrance was greeted by loud and long-continued plaudits, and, when silence was obtained, he addressed the meeting in the following terms:—

GENTLEMEN,

The diffidence which I must naturally feel in thus coming before you, has, in some degree, been mitigated by the kind manner in which I have been received on entering the room. I am aware that I am about to address an assembly of enlightened and intelligent individuals, many of whom are peculiarly acquainted with all those great questions, both of public and private policy, which now agitate the country. Standing in the midst of your mighty city, and viewing the stupendous fabrics which are devoted to the use of those inventions which your science and ingenuity have devised to facilitate and multiply the efforts of human industry, it is impossible not to contemplate with wonder the immense piles of warehouses groaning beneath the products of every clime, it is impossible not to admire the taste and splendour with which those various edifices are erected which are dedicated to the promotion of commerce, to



the honor of religion, and to the advancement of science and the arts.—(*Cheers.*)

Allow me, Gentlemen, to request, that you will permit me to address you on those topics which I shall introduce to your notice, and when I have finished I shall be happy to enter into any explanations, or to answer any questions that any of you may think fit to suggest.—(*Cheers.*) And first, Gentlemen, I would notice some unfounded rumours that have been industriously circulated to my prejudice. It is said, that I do not stand amongst you as an independent politician. Now, this I beg distinctly to contradict. Whatever part I may hitherto have taken in public life, I have always acted independently, as a man possessing strong opinions of the correctness of my views.—(*Cheers.*) But I must add, in the most explicit terms, that I am no advocate for extreme opinions: into the consideration of those great questions which engross the attention of the country, I shall enter freely, and I beg, Gentlemen, that you will judge of me, not by any rumours you may have heard, but by what you now learn from myself: (*Cheers.*)

The first point upon which I feel myself called upon to dilate, is the great and important question of Reform, which has so long agitated the country. When I came into parliament, two years ago, it was with a firm determination to support an extension of the elective franchise.—(*Cheers.*) I had long entertained those opinions, and I think it would have been a wise measure of policy, if the elective franchise had been extended at a much anterior period.—(*Cheers.*) But when the Reform Bill

was offered to the house by His Majesty's Ministers, and I was told that I had no alternative but to accept it as it stood, without any alteration, I must confess I paused. I did feel such a respect for the Institutions of the Country, and I entertained so little confidence in the infallibility of human foresight, that I did hesitate before I could adopt at once, and without consideration, such a vast sweeping experiment.—(*Loud cheers, and some hisses.*) Let it not be supposed, however, Gentlemen, that I was indifferent to the great expression of public opinion which that measure drew forth. It was with pain that I differed from a large portion of the community, who saw, in the passing of this measure, bright and cheering prospects of happiness and freedom; but in thus differing from them, my motives were honest, although many might think me mistaken; and I am willing now to abide the result of my conduct, whatever it may be, even though it should involve the withdrawal of the confidence of this assembly.—(*Cheers.*) As that measure has now received the sanction of the legislature, I am bound to acquiesce in it, and it will be my object now, to the utmost of my power, to ensure to the country those advantages which the Reform Bill can produce. I will suffer no feeling to influence me in this course, but I will embark with zeal in the reform of all those abuses in which the rational part of society think reforms are necessary, and in a reasonable reduction of the expenditure of the country.—(*Cheers.*)

With respect to the great colonial and commercial topics which so deeply interest this large manufacturing district, I am sensible how little qualified I am to under-

take the vast task of attending to them, but this I will say, that I will not shrink from the labour of inquiry and investigation, nor shall I have any doubt about risking the hazard of a decision when those inquiries are completed.—(*Loud cheers.*) The two great questions which are of paramount importance to a great mercantile community, are the colonial and domestic policy of the country, and to these I propose to address myself.

The first topic in importance as to our colonial policy is the East India Company's Charter. On the expiration of that charter, the sovereignty of the territory now governed by the company, vests in the Crown, and two questions will arise for the consideration of the British legislature.—1st. How can the good of that mighty empire be promoted? and 2nd. What benefits can be conferred upon our own commerce by the change of government? The government of India, as at present conducted, furnishes a very striking anomaly. To conceive that certain ladies and gentlemen assembled in a parlour in Leadenhall street, shall make laws which are to govern millions of people, is certainly a very strange and ludicrous anomaly. However, I must say, that anomalous as it certainly is, the Company have generally selected for their servants men of great ability and talents, and since the affairs of the country have been placed more under the control of His Majesty's Government, many of the evils which formerly existed have been alleviated. I would pursue this course—I would not make any sudden alteration, but I would gradually extend the influence of the crown in India, while I placed its affairs under different authority at home.

With respect to the commerce with India, I am of opinion that the exercise of sovereign power, and the prosecution of commerce are inconsistent with each other, and therefore, I am fully prepared to throw open a free commercial intercourse with that country.—(*Loud cheers.*) The East India Company acknowledge that their trade with the East Indies is carried on at a loss—they admit that they lose by their exports, and that they lose by their imports, but then, they say, we derive such profits from our trade with China as enable us to support our losses. I say, they have no right to do this—they ought not to be allowed the exclusive trade to China, in order to enable them to support their power in the East Indies. They have no right to levy a tax upon tea to enable them to govern India; as well might they levy a tax on candles, or any other articles of consumption for that purpose. But I look at this question with a view to greater benefits which must result to India, than any commercial advantages to be derived from the change. We are bound to look at it on the higher consideration of the advancement of civilization in that immense territory, and the advantages to be derived from a judicious colonization, by which the natives will be taught the best means of cultivating the land and increasing its produce. I know that much has been done by colonization, in instructing the natives in improved modes of raising Indigo, and I believe that much might be done in the culture of cotton, if the same means were used.—(*Hear, hear, hear.*)

I now come, Gentlemen, to a question of much greater difficulty, as connected with our colonial rela-



tions,—I mean the West India question. In common with all men of correct feelings, I must give expression to my great abhorrence of slavery, and my natural impulse would be to recommend its immediate abolition in our West India Colonies: I avow that I would not hesitate to vote for it, if I thought it would tend to the real benefit of the negro population; but I must explain that the doubts I entertain are based upon principle—I doubt whether, if the negro population were emancipated, they would ever become labourers for hire. In St. Domingo we have an example of what I allude to, where, since the emancipation of the negroes, the export of sugar has very greatly fallen off, and if in consequence of emancipation we should cease to be supplied with sugar from Jamaica, to what colonies should we look for a supply?

Mr. NICHOLAS WHITWORTH.—“From the East Indies.”

Mr. HOPE.—I shall allude to that directly. We shall find great difficulty in obtaining a supply from the East Indies, in consequence of the very heavy freights from that country.

Mr. WHITWORTH.—“Then why have a protecting duty of ten shillings per cwt?”

Mr. HOPE.—Allow me to continue the thread of my argument, and I shall be glad to answer any questions afterwards.—In speaking to commercial men, I need scarcely say that we shall seek a supply in those places where the article can be obtained cheapest, and at the least cost of carriage; and those places, I hesitate not to say, will be Cuba and the Brazils, in both of which slave labour exists in unmitigated severity. If we give the planters of Cuba and the Brazils an increased price for

their sugar, it will be an excitement to them to require more labour from their slaves, and thus increase the horrors of slavery, which, perhaps, no human institutions can entirely prevent.—(*Cheers and disapprobation.*) With respect to the protecting duty, I have no material feeling about it. I do not wish for its continuance, but I know there is very great difference of opinion as to whether, supposing the duty to be taken off, East India sugar would find its way into the market. But this I will promise, that whenever the subject comes under discussion, I will give it a full investigation, and decide as my judgment directs.—(*Cheers.*) To return, then, to the question of slavery, I am not in favour of its immediate extinction.—(*Cheers and hisses, which continued for some time.*) But I will say, that I fully appreciate the motives of those who, from feelings of humanity, are desirous of seeing that measure carried, and I heartily concur with them as far as the interests of the slaves themselves are concerned.—(*Cheers.*)

I now come to a question of domestic policy, which more materially affects the interests of Manchester, and the country at large. I feel the intricacy in which the question is involved, and, therefore, I shall briefly state to you the leaning of my mind, and the reasons upon which my convictions are founded. I allude to the corn laws. I am aware of the intense feeling which exists in the country for a modification of the present law; but when I consider how much the interests of a great class of the community depend upon the contracts which have been made on the faith of those laws, I am not prepared to say that all protection should be suddenly withdrawn.

I think there should be some protection for the agricultural interests of this country, because their capital being all laid out in the cultivation of the land, is more easily reached by taxation than that of the manufacturer, and because, with all our advantages, we cannot grow corn so cheap as the farmers on the continent; but I should prefer a moderate fixed duty, which I think would be fairer both for the grower and the consumer, as it would protect the one from the effect of excessive imports, and would secure the latter from the injuries inflicted by the speculative importer.

MR. PRENTICE.—May I ask Mr. Hope how far he would go with his protecting duty?

Great dissatisfaction was expressed at this interruption, and it was eventually understood that Mr. Hope should be allowed to conclude his address before any questions were proposed to him.

MR. HOPE continued.—I shall be glad to meet all the difficulties by which I know this question is surrounded—but, in coming to a decision, I should studiously keep in view all the varied interests of this great community which would be affected by it.—(*Hear, hear.*)

Another question of great difficulty and delicacy is the renewal of the Bank Charter; and I am aware of the great interest which is felt on this point in Manchester. The question resolves itself into two heads—first, whether the Bank of England ought to retain the privilege of paying the dividends; and secondly, whether the monopoly which it has within sixty-five miles, should be abolished. An inquiry is now pending in parliament on this great question, and therefore it would be pre-

mature and improper to express a decided opinion upon it. But from the experience I have had in the manufacturing districts in the north, I can at present see no objection to an extension of the principles of provincial banking to the metropolis.—(*Cheers.*) With respect to the payment of the dividends, that is a question of greater difficulty ; but, supposing the government to pay off the debt due to the Bank of England, and to leave the paying of the dividends open to those who would do it cheapest, I feel no doubt that the Bank of England, having greater facilities than any private establishment, would still have the preference. However, on this point, as I said before, I am not willing to give an express opinion, but, if any Gentleman will put a plain question to me on the subject, I will endeavour to give him an answer.—(*Hear, hear.*)

Allow me to remark here, that I am decidedly in favour of the freedom and extension of our commerce with all quarters of the globe. Reasoning from the analogy of history, we find that commerce has always extended itself, in spite of the imposts and restrictions to which it may have been subjected. Wherever a demand has existed, the supply has met it, either through the fair and open channels of commercial enterprise, or by the subterraneous passages of contraband trade ; and I maintain, that it is the true policy of this country, by all possible means, to widen those legitimate channels which convey her manufactures to every part of the world. I would advocate, too, the removal of all those restrictions which clog the progress of our manufactures. Our rivals in various quarters are



doing all in their power to foster their own manufactures, and by restrictive duties to keep ours from their markets, and therefore every freedom should be given to our progress in improvement. To remain still in manufactures is to recede ;—but I trust that the industry, the ingenuity, and the enterprise of our British manufacturers, will still enable this country to maintain that proud station to which she has been raised.—(*Loud cheers.*) While we advance quietly and progressively, there is nothing to fear, and if I might be allowed to use here a classical allusion, I would say with the poet, when referring to the course of fame, that the progress of our manufactures

“*Mobilitate viget viresque acquirit eundo.*”

(*Loud cheers.*)

There is another subject to which I must not omit to allude. I have, since I came into parliament, taken an active part in the bill for shortening the hours of labour. I took up the subject from a conviction that the principles upon which that measure is framed, will not be conducive to the interests of the working classes,—(*Loud cheers, mingled with disapprobation,*)—and from all the inquiries I have been able to make in a personal intercourse with those classes, I am satisfied that their support has been given to it in consequence of two great errors into which they have fallen.—(*Hear, hear.*) In the first place, they undervalue the importance of foreign competition ; and in the second case, they are not sufficiently aware that it will reduce their wages.—(*Loud cheers.*)

As a concluding topic, Gentlemen, I beg distinctly to

state, that I will not be bound by any decided pledges on any particular question.—(*Loud cheers.*) On any other subject I shall now be happy to give an explanation of my opinions, subject, however, to the qualification to which I have just alluded.—(Tremendous cheering followed the termination of Mr. Hope's speech; when quietness was restored, he added, "Now, Gentlemen, I am ready to go through the ordeal.")

Mr. GEORGE HADFIELD, solicitor, who appeared to be provided with a series of questions, ready cut and dried, to propose to Mr. Hope, then presented himself to the meeting, and said, addressing the candidate, "You declare that you will give no pledges, is that so?"

Mr. HOPE.—It is so. I will give no pledges, but my own honour and conscience.

Mr. HADFIELD.—"You will pledge your honour and conscience to nothing at all, as I understand you. To no one thing will you pledge yourself."—Mr. Hadfield then proceeded to put his questions, each of which was received with great uproar, one party applauding him, and the other, which was by far the most numerous, expressing their disapprobation of the mode in which the proceedings were conducted. His first question was, "Have you not uniformly voted against the Reform Bill?"

Mr. HOPE.—I did not shrink from expressing my opinion of that measure in the speech you have just heard.—(*Cheers and hisses.*) But to that uniformity I must make one exception. I voted in committee for that clause which conferred the franchise upon Manchester.—(*Cheers and hisses.*)

Mr. HADFIELD.—Did you not vote against the second reading of the bill?

Mr. HOPE.—In the second parliament I have no hesitation in saying, I did vote against the second reading.—(Tremendous confusion followed this declaration, but Mr. Hope's friends had decidedly the preponderance, and the hisses were drowned in the cheers.)

Mr. HADFIELD.—Will you support His Majesty's Ministers in their retrenchments, reforms, and abolition of places and pensions?

Mr. HOPE.—I do not hesitate in stating that I concur generally in those reforms and retrenchments, but I must be allowed to exercise my judgment upon each individual question as it arises.—(*Cheers.*)

Mr. HADFIELD.—Will you state those individual questions upon which you are determined to exercise your own judgment?—(*Loud laughter and hisses.*)

Mr. HOPE.—The Gentleman gives me credit for a great deal more ingenuity and foresight than I possess, in supposing that I can anticipate the questions that will arise; but I put it to him to say what the questions are, and then I may tell him how I shall act.—(*Cheers.*)

Mr. HADFIELD.—Will you support Mrs. Arburthnott's pension?

Mr. HOPE.—I decline to answer any question which affects an individual.—(*Tremendous cheers.*)

Mr. HADFIELD.—I merely meant to describe the class of pensions I allude to when I enumerated one.

Mr. HOPE.—I must throw myself on the sense of the meeting. I do not object to pledge myself to oppose all unmerited pensions.—(*Loud cheers.*)

Mr. HADFIELD.—Will you advocate a disseverance of the connection between church and state?

Mr. HOPE.—I beg to state distinctly that as a member of the Church of England, and admiring as I do the principles and purity of that Church—(Mr. Hope was here interrupted by the discordant yells of a body of persons who were in the centre of the room, and who supported Mr. Hadfield; and it was some time before he could proceed. Finding, however, that they were in a minority, they at length became somewhat more moderate in the expression of their dissatisfaction.)—Mr. Hope continued—I express no opinion as to the rank in which the Church of England shall be placed among religions, and I entertain a sincere attachment for that liberty of conscience which all enjoy, but I say, that as the established religion I will support it.

Mr. PRENTICE.—That is not the question. It had better be put again.

Mr. HOPE.—As there appears to be some misunderstanding about the question, I beg the Gentleman will put it again, as I do not wish to shrink from any of the subjects you choose to introduce.

Mr. HADFIELD then repeated the question, with the addition of “the abolition of tithes.”

Mr. HOPE.—I will take those subjects separately. I will not vote for the severance of church and state.—(The uproar and confusion here continued for several minutes, amidst the cheers of Mr. Hope’s friends, and the yells and hisses of the opposition. When silence was obtained)—

Mr. HOPE continued—Gentlemen, I am most anxious



not to shrink from any portion of this question; and if my opinions do not meet with your approbation, I am quite willing to abide the result. With respect to the abolition of tithes, I will not vote for the appropriation of the church property to any other purpose: but I think that some modification in the mode of collecting tithes would be advisable, and I shall be ready to enter into the question, whenever it comes before parliament.  
(*Cheers and hisses.*)

Mr. HADFIELD.—Will you vote for a measure which shall relieve Dissenters from the burden of maintaining an Established Church of which they disapprove?

Mr. HOPE.—Those burdens are established by law.—(*Tremendous uproar.*) They are imposed on the land, and every man would have paid more for his land than he has done had they been withdrawn.—(*Cheers and hisses.*)

Mr. HADFIELD.—I mean will you vote for the abolition of church rates?

Mr. HOPE.—I am not prepared to vote for the abolition of church rates; on the same ground that I will not support the destruction of the church, I will not vote for the abolition of the church rates.

Mr. HADFIELD.—You know, Sir, the Dissenters support their own burdens, as well as those of the church.

Mr. HOPE.—But the benefits of the church are open to all those persons.—(*Cheers and hisses.*) If it is right to maintain a church establishment, as I think it is, it is right that all parties in the country should bear a share of the burden.—(*Loud Cheers.*)

Mr. HADFIELD.—You will not pledge yourself, then,

to relieve the *national conscience*—(*laughter and hisses*)—from the pollution it has received from the infamous traffic in human blood.—(*Hisses and cries of "No speech."*—"Put your question.")

Mr. HOPE.—May I ask Mr. Hadfield if he has finished his questions?

Mr. HADFIELD.—I have not, Sir. Am I right in saying that you will not pledge yourself to the immediate and effectual abolition of negro slavery?

Mr. HOPE.—I will not pledge myself to advocate immediate abolition; and in return, will Mr. Hadfield allow me to put a question to him. What measures would he propose as concomitant with abolition, to render it safe and effectual?

Mr. HADFIELD.—Prompt and immediate.—("Robbery," cried a voice from the meeting.)

Mr. HADFIELD continued amidst great uproar—"Prompt and immediate abolition of the infamous traffic in human blood. The black population are prepared for liberty, they deserve to have it, and abolition ought to take place."—(A tremendous uproar here ensued, during which cries were heard of "Answer the question." "He can't," &c. &c. At its termination

Mr. HADFIELD put a question, the exact words of which we did not catch. It was to the effect of "by what means Mr. Hope became sufficiently acquainted with the internal affairs of Manchester, and with its commerce, to qualify him for its representative?"

Mr. HOPE.—I have already stated, and I now repeat, that I have for some years bestowed my best attention upon all subjects connected with the commercial affairs

of England; and engrossing, as Manchester does, such a vast portion of the commerce of this country, and in which it is second to none, I should suppose that its interests do not differ from the interests of the country at large. To questions of local interest I will give every attention, and I now declare that I am ready to devote the whole of my time to the service of the town.

Mr. HADFIELD.—Then why did you object to giving the elective franchise to Manchester?

Mr. HOPE.—I have already returned an answer to that question—I never did object to the elective franchise being given to Manchester.

Mr. HADFIELD.—Gentlemen, I now move that Mr. Hope is not a fit and proper person to represent this borough.—(Cries of “Yes, yes”—“No, no,” here echoed through the meeting, and, for some minutes, not a word could be distinguished.)

At length Mr. BAXTER presented himself to the meeting to second the resolution, but, after several vain attempts to obtain a hearing, he was obliged to desist.

Mr. PRENTICE then ascended the platform, and, after some opposition, was allowed to put some questions to Mr. Hope. The first was—as Mr. Hope was friendly to a modification of the corn laws, how much duty would he propose to lay on foreign corn?

Mr. HOPE.—With respect to the imposition of a permanent duty I am not prepared to say exactly how many shillings I would propose; but the question has yet to be discussed in parliament, and I promise to give it my best attention.—(Cheers.)

Mr. PRENTICE.—Will you, to prevent the exercise of

undue influence at elections, either from the rich by means of their wealth, or from the poor by their physical force, vote for the protection of the ballot?

Mr. HOPE.—I state distinctly that I will not pledge myself to support the vote by ballot.—(*Cheers and hisses.*)

Mr. PRENTICE.—Will you vote for the repeal of the septennial act?

Mr. HOPE.—I distinctly say that I will not vote for the repeal of the septennial act.—(*Loud cheers.*)

Mr. PRENTICE.—The next question I have to propose is, in the event of a bill being brought into the house to consolidate the Manchester Police Acts, giving the right of voting to every rate payer, will Mr. Hope give it his support?—(*Hisses and cheers.*)

Mr. HOPE.—Such bill is not yet before the house, and, therefore, I can give no opinion upon it. I am asked to say what I think of a local act which I have never seen, and consequently am unacquainted with. I cannot pledge myself to support any bill till I know what are its provisions.—(*Cheers.*)

Mr. PRENTICE.—Another question arises out of your last answer. Will you, in committees of the house on any local police bill, support an extension of the right of voting for officers, to all leypayers?

Mr. HOPE.—Whenever I am called upon to sit on a committee, in all local matters I will be guided, as it is my duty to be, by the wishes of my constituents, and by the evidence before me.—(*Loud cheers.*)

Mr. PRENTICE.—Will you vote for a provision that no new commissions shall be issued, so long as there are any efficient half-pay officers unemployed?



Mr. HOPE.—I distinctly declare that I will not pledge myself to any measure which infringes upon the prerogative of the crown.—(*Loud cheers.*)

Mr. PRENTICE.—Will you vote for a resolution that all public services shall be paid by specific salaries; and that the fees of office shall be abolished?

Mr. HOPE.—To the principle of fixed salaries for public services I am decidedly favourable, wherever such a measure is practicable; but without the places to which you allude being mentioned, I am surprised that such a question should have been asked.

Mr. G. W. RICHARDSON.—And a very ridiculous question it is.

Mr. PRENTICE.—Will you, Mr. Hope, as knowledge is extended among the people, advocate an extension of the elective franchise?

Mr. HOPE.—At the moment when the Reform Bill has just passed, and has scarcely yet come into operation, and especially as his Majesty's Ministers have declared this to be a final measure, I am really astonished to hear this question in Manchester.—(*Loud cheers.*)

Mr. PRENTICE.—I have only another question to ask Mr. Hope, and from the courtesy he has already displayed, I know he will not object to answer it. Was he prepared, when Earl Grey's administration went out of office, to vote with the Duke of Wellington?—(*Hisses, and cries of "Do'nt answer."*)

Mr. HOPE.—I am prepared to say, that had the Duke of Wellington accepted office, and I had supported him,

it would have been upon the express condition of his carrying the Reform Bill,—(*Tremendous cheering.*)

Mr. PRENTICE.—The Bill as it stands?

Mr. HOPE.—With a slight modification.—(This answer was lost to the meeting, in consequence of the uproar which prevailed, and Mr. Prentice urged Mr. Hope to repeat it: That Gentleman accordingly added —“I do not know that it is necessary to add any explanation to my last answer; but I am pressed to add, that I should have supported the bill as the Duke proposed to carry it.—(*Cheers.*) And I have reason to know that the bill would not have been impaired in its efficiency.” —(*Loud cheers, and some hisses.*)

Mr. BAXTER again attempted to address the meeting, upon which Mr. Hope inquired from Mr. Prentice whether it was usual to put motions at meetings of this nature. Mr. Prentice answered that it was not; upon which Mr. Hope bowed to the meeting, and retired amidst tremendous cheers.

A

# PLAIN DEFENCE

OF

## CHURCH RATES,

ILLUSTRATED BY

A REFERENCE TO POOR RATES,

THAT MAY BE READILY UNDERSTOOD BY ALL,

BUT MORE ESPECIALLY INTENDED FOR

DISTRIBUTION AMONG THE POOR.

BY

ALFRED ASHWORTH, M. A.

---

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

1 Thess. v. 21.

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MANCHESTER:

PRINTED BY T. SOWLER, COURIER AND HERALD OFFICE.

1833.

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## INTRODUCTION.

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IN this little Treatise I have been far from ambitious to advance any novelty of argument, or to display any ingenuity of discussion. On the contrary, it has been my *especial* study to avoid every *term* and every *argument* which the commonest effort of mind may not comprehend. My principle, throughout, has been *common sense*, a most *uncommon* article at the present time. Did the good sense of the present times amount to a tittle of their boasted talent, things might wear a different aspect. In this case I have sacrificed (as will easily be seen) every, the slightest, ornament of composition and of language, to the simple desire of being understood by the most uneducated, who can either hear or read.



# A PLAIN DEFENCE,

&c.

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CANDID READER,

I write this to you, with no other design, as the ALMIGHTY knows, than to set before you in a proper light, a subject, of which too little is known, by far the greater number, that can be depended upon as correct, and about which many things are told you, by ill-meaning or ignorant persons, which are not true. I desire of you to be so kind as to read it with attention; and I do not wish that you should be led by it, any further than your sense approves of what I shall say.

I will first speak of something with which you are more acquainted than with that about which I am particularly writing, in order that, from it, you may better understand what follows.

You most of you know what "*poor rates*" are. You know that they are a means ordered by those chosen to make

laws for the country, for providing, all over the kingdom, help for such as have no way of helping themselves. It is not right that people should starve. It would be well if all were both able and willing to get work, which should bring in enough to support themselves and families. But this is not the case.—Now, no man knows but that he may be reduced, under Providence, to want the necessaries of life. It is, therefore, the interest of every man that some *sure* help should be provided for such as do so. But there may be persons who do not think it at all likely that *they* should ever want, because they are rich themselves and have rich relations: these persons should not only consider the obligation imposed on them of assisting, according to their power, the poor and needy, but also their own interests. Life is dearer than any other thing to most men, and if they cannot get meat by fair means they will by foul, sooner than starve; it is, therefore, for the good of the rich that there should be some sure help for such as are destitute, lest desperate men should make free with their property. It is true, that the law punishes robbers, as it ought; but it would be very hard if it should wilfully drive those who will work, when they can have employment, to dishonest ways of bettering themselves, by leaving them no other hope, and then punish them for the fault to which their neglect has tempted them. Now it *would* do this but for poor rates, or something of the kind. *Something of the kind*, I say, because I am not going to dispute whether or not the poor rates might be mended; I leave that to those who have more time for political economy than I have. “Poor rates” then being for the good of all, all should



give their share to them. This is done, you know, by collections according to each person's property in the parish.

But some persons do not like going to the parish for relief, because they have an independent feeling, and will rather club together in societies, and pay their subscription, that when sick, or out of work, they may be supported, not on public charity, but by an honourable right which they have got them. It is quite right that they should be let do so, if they please. Others will rather go to private charity, and for this reason, that overseers become so used to see distress, and are so often deceived, and besides find so many that they think might do for themselves if they would, that it too often makes them hardened, and somewhat harsh towards those who come to them for relief; which they ought not to be; and they also not unfrequently get a bad name *unjustly*, because they are obliged to refuse many who are not so distressed as to be proper objects of relief. This makes many shy of going to them, and sends them rather to some kind and charitable neighbour. But if the man, who chooses rather to join a club than have any of the poor's rate, and if the charitable person who relieves at his door, should say that they ought not therefore, to pay to the poor's rate, and that it must be left to every man's own will, what would be the consequence if it were so? Why then, the help would not be *sure*, which it should be. For many might not like, or might not be able, to join a club; and a rich neighbour might not choose to relieve this or that person,

thinking he had plenty to relieve without, so that they must be driven either to steal or to starve.

Therefore there must be some *sure* way for the good of all, and so *at the expense of all*; and whilst, if a man like it better, he should be allowed his private club, yet it is also right that he pays to the poor's rate. Just in the same way, a man may not refuse his assessment to the public road, though he always go by a foot path, which he has paid for having made. But if a man should say, "I do not see why my plan of clubbing should not be the public and established one, as well as that which is so;" another man may say the same of some other, and all *cannot* have their way in this matter; and if there must be some one or other publicly supported, it may be found that the one already so is quite as well for the purpose.

Now, my friends, just apply this to a RATE laid for the support of an Established Church. The Christian religion is wonderfully good, and, as all reasonable men allow, full of excellent morality and of precepts and doctrines, which, if followed, will make people happier themselves, better neighbours, and better subjects. Besides, since the time it was first given by God, public society has been bettered all over the world, where it has been much received, as all, who have carefully inquired, know. Without it, too, we are told by God himself, men will be lost. Now it is not surely right that people's souls should be lost without a sure opportunity given them of hearing the Gospel, any more than it is right that

people's bodies should starve without a *sure* help from somewhere. Besides, a good government should make *sure* of all good things in their power to the people they govern. And as all are concerned that their neighbours should be sober, godly, peaceable folks, and that they themselves should have the blessings of the Gospel, and the advantages of Christian marriage, burial, and so on, therefore all should contribute to the support of that which gives them these things, and which makes them *sure* for them. Let it also be remembered, that whilst persons may too freely avail themselves of the advantage from a poor rate, they cannot of that from a church rate, viz. public worship.

But some may wish to worship in their own peculiar manner, differing from the Church, just as some man chooses rather to look to his club than to the overseers; and they are very properly allowed to do so. But why should this be any more an excuse for his not contributing to the Church rate for the *necessary* expenses of public worship, than the other is for his not paying to the "poor's rate." It might be said in this case, as well as in that, that it should be left to the will of all, and to their free choice. But then that would not make it *sure*. Persons might, or they might not, choose to build or to *keep up* a place of worship of any description; and if they did *not* choose, then the poor people must be left like lost sheep, just as they must be often left to starve if they could only have relief as persons pleased to give it. Or people might begin to *support* a place of worship for service, and burials, and marriages, by *free*

subscriptions at first, and then, after a time, drop them, as men so often change their minds, and do that willingly at one time which they will not do at all at another.

It was in this way that our Dissenting brethren, when first the laws allowed them to worship as they liked, and only required of them to pay their share to the Church rate, expressed themselves very grateful, and cheerfully paid what was due from them, but now, as you see, they would wish not to pay at all.

Now if there were no established religion *made sure* to the people of England, there would be little likelihood, in a great many places, of there being any place of worship at all; because I do not say more than many, who have taken notice, will know to be true, when I say that Christ is often "*preached of contention*;" that is, that many dissenting chapels are built with a view to oppose the Church, as being *established*, which, if it were not so, would not provoke them to the same kind of jealousy, which jealousy being evil in itself, and highly discreditable to the Christian profession of those who feel it, is often blessed by God to good, and would therefore give persons fewer opportunities of worshipping as they liked best. So we find, in many places, that no dissenting chapels spring up till a Church is built, or that more are added when it is built. Now, what must places have done, where there was no other place of worship likely to be built, till the Church was built, unless we had such laws as caused Established Churches



to be built and supported at public expense, where there was enough of population ? Why, you know, there could have been none at all ; and so persons must have wanted the blessing of public worship near their homes, and wandered to a distance for public service, decent burials, christenings, and so forth. But an Established Church supported by rates, which all are *obliged* to pay, as in poor rates, gives a *surety* for these blessings.

There is, however, one more argument which I must answer. It is said, the Revenues of the Church of England are sufficient both for supporting the Clergymen and the expenses of public worship. It will soon, I believe, be shewn to the public, that if divided among the Clergy, they would afford an income barely sufficient for supporting them according to their situation in life.

But should any one ask, “Why not support all sects?” I answer, that Dissenters already complain of the burden of supporting one more than their own, how much more reason would they have to complain of a dozen. Besides, this would be a contradiction, and would be something about as wise as countenancing a monarchy, a republic, a democracy and oligarchy, at once in the same country. But this man will say, “I grant that you have shewn the good of an Established Church, but why should it not be my sect, as well as yours?” and another would say, “Nay, rather still mine ;” so that I reply, “Why not as well the present Church Establishment, especially as she has the greatest claim from long possession, and they who are accustomed to power, use it far more

gently than such as are suddenly raised to it? Indeed, I have heard of many Dissenters who say—if there must be *any*, they would as soon have her. For it is not so much against the doctrines and worship, as against her *public support*,\* they cry out, which, I have endeavoured to shew you, is wise and prudent. She pleases the Methodists better than the Independents would, if they were established; and she pleases the Independents better than the Methodists would. She pleases the Roman Catholics better than Socinians, Arians, or Swedenborgians; and all other denominations better than those last-named would please them.

I have, CANDID READER, tried to shew you, that the Christian religion being a *greater* national good than others that are publicly supported, should be publicly supported itself; and that this is the only way to *make sure* of it. I have also shewn you that the Church of England is as free from *general* objection as any. Why should you then be so unwilling to pay CHURCH RATES? or why not rather cheerfully obey the laws in this matter?

\* I do not contend particularly for Church *Rates*, provided the expenses of decent public worship be paid at the *public* cost, and *secured* by protecting laws. The Church Revenues were intended for another purpose.

# NON-PAYMENT OF CHURCH RATES.

(From the *Manchester Times*, Feb. 23d., 1833.)

It is wonderful how little example does. We do not mean remote example, for that may not be seen, but

“That which before us lies, in daily life.”

Between this country and America rolls the Atlantic, and truths come across the waves faintly, like the beams of a December sun. We know that the President of the United States receives less from the public purse than we give to a Speaker of the House of Commons, but we do not see that the dignity of power may be combined with the slenderness of pay, and the example is thrown away upon us. The wonder is that we equally disregard example at home. We see religion flourishing in Scotland without Archbishops, Bishops, Archdeacons, Deans, Sub-deans, Vicars, Rectors, and by way of contrast starving Curates, and yet we imagine, or act as if we imagined, which comes to the same thing, that we should be heathens if we had not all of them. We see there, a clergyman discharging all his sacred duties with a faithfulness which ensures him the respect of rich and poor, for an income of £240. a year—his whole means of subsistence; and yet we think it nothing monstrous that the Rev. John Clowes, a gentleman whose private fortune cannot be less than £5000. a year, should receive £240. for every little essay-sermon which he condescends to read from the pulpit in the parish church. We see the Irish people enjoy the light of heaven without tax, and yet we contentedly pay duties for every slit in our walls. We see our neighbours, on the other side of the channel, free from the house tax, which we pay without grumbling, except when the surveyor, in his discretion, demands a shilling in addition to have their refusal recorded with all due solemn-

to the pound which we have been accustomed to pay, and then we sing out—and do nothing more. We see them wash themselves with untaxed soap, and yet we claim not the privilege of the wholesome ablution. And, at our own doors, we see the Quakers, sturdily acting up to the dictates of their consciences, refuse to pay the Church Rates, and yet we voluntarily impose the tax upon ourselves.

We must allow, however, that an “ignorant impatience” of such taxation is in rapid growth, and as proofs multiply upon us that the best way to get rid of obnoxious taxes is to cease paying them, we trust that, by and bye, we shall have fewer hateful imposts. We cannot well refuse to pay the tax on soap because we cannot have the soap without it—unless we turn smugglers. But we may decline to tax ourselves for the payment of Church Rates, and make the collection, if it be persevered in, so difficult, that it must cease; and why should we not? The Irish have done so, and why should not we? The excellent Society of Friends, acting firmly on their own principles, have done so, and why should not we, although we have the misfortune to wear collars to our coats, and encase our heads with narrow-brimmed hats? The Chancellor of the Exchequer says that Ireland shall no longer be compelled to pay Church Rates. Why should not *we* in England have the burthen taken from *our* shoulders? His lordship acknowledges that it is very galling to a Catholic to be compelled to pay rates for the support of a protestant church; but is it not more galling to an Independent to pay rates for the support of an episcopal church?—There are many more things in common between the English and the Roman churches than between the former and the dissenting churches. The Church of Rome acknowledges an earthly potentate as its supreme head. So does the Church of England. The Church of Rome is episcopal. So is the Church of England. The Church of Rome, when she had the power, appropriated to herself a tenth of the produce of the soil. So does the Church of England,—with this improvement upon the appropriation, that she keeps it all to



herself without sharing it with the poor. The two are sisters; differing only in this, that the youngest has laid hold of all the portion. Her very liturgy, as the first English James said, "is but an ill-said mass." But the congregationalists and the synodists of England, so far as church government goes, have no points in common with the endowed Establishment, for they deny earthly supremacy, abjure prelacy, and eschew endowments. And are any of them to be called upon to contribute to the support of a church so little in unison with their own, while the Catholic goes free? No, no. They will emulate the example of the conscience-directed principle-following members of the Society of Friends, and the obnoxious impost will be shaken off for ever.

Will the members of the Church of England lend themselves as the willing instruments, in parish vestry assembled, to tax their dissenting brethren? We will not think so injuriously of them. They will say to themselves—"We have no business to vote in this matter. It would be as indecent in us to vote that independents, and baptists, and presbyterians, and methodists, and quakers and catholics, should pay for the washing of the vestments of a clergyman, as it would be to compel them to pay for the washing of our own shirts. It would be as indecent to ask them to pay for the cleaning of our churches, as it would be to ask them to sweep our own hearths." This is what they will say, for it is what they ought to say. At all events, whatever they may choose to say, is it to be supposed that in this year 1833,—the first year of reform,—the year graced by the extinction of church rates in Ireland,—any one of them can have the unblushing effrontery to come to a meeting and, in the face of his neighbours, hold up his hand in support of a motion that they shall be taxed for his benefit? The churchwarden will, indeed, be compelled by his office to say,—“Gentlemen dissenters, be pleased to remember the poor church;” and the gentlemen dissenters will button up their pockets and say,—“No, thank you.” As the matter, then, will be left to the decision of the latter, let them endeavour

nity. Let them discountenance all brawling in the churches. Let them listen to the reading of the endless items for brushes, besoms, mops, dusters, (the church needs dusters), surplice-washings, bell-rings, singing-men, and singing-boys, organists, communion plate, railings, dinners to the bishop, consecration fees, &c., &c., &c., &c.; let them listen gravely (if they can) to the reading of these hitherto wrath-exciting items. Let them discourage all contumelious shoutings, and all bursts of contemptuous and irreverent laughter (natural though it be); and having thus obtained proper order and the observance of a sobriety of demeanour becoming the place of meeting, let them say,—“Mr. Churchwarden; we will pass your accounts, because if we don’t you will have to pay them out of your own individual pocket. But we have a high respect for the members of your church, and we will not do them the gross injustice to believe that they any longer desire to tax us for the support of their places of worship. It would insult them if we offered to sweep their private houses and keep their fires in fuel, and it would be an equal insult to offer them our paltry pence to sweep their churches and warm their pews. We therefore, Mr. Churchwarden, beg leave to decline laying another rate; but as we should not like this venerable building to fall into ruins, if the congregation which meets within its walls, and their pastor who, out of the tithes he receives, ought to aid them in keeping it in repair, are so destitute of zeal, and so far regardless of public opinion, as to permit its dilapidation, why call us together again, and we will *then* take it into our serious consideration, proper estimates being laid before us, what sum shall be allowed you.”

It is not generally understood that a Vestry Meeting comprises not merely the inhabitants of the **TOWNSHIP** in which it is held, but of the entire **PARISH**. Thus, at a meeting at the Collegiate Church of Manchester, the inhabitants of Salford, Ardwick, Chorlton-upon-Medlock, Hulme, and of every other township within the parish, may attend and vote.

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**Manchester :**

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# S P E E C H

DELIVERED BY

JOHN WOOD, ESQ., M. P.,

TO THE

ELECTORS OF MANCHESTER,

IN SUPPORT OF THE

CLAIMS AND QUALIFICATIONS

OF THE

Rt. Hon. CHAS. POULETT THOMSON,

TO REPRESENT THIS BOROUGH,

AT THE

CLARENDON INN BOWLING GREEN,

CHORLTON-UPON-MEDLOCK,

ON FRIDAY THE 23rd. NOVEMBER, 1832;

EXTRACTED FROM

"WHEELERS' MANCHESTER CHRONICLE."

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PRINTED AT THE OFFICE OF C. WHEELER AND SON,  
KING-STREET, MANCHESTER.





## S P E E C H.

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MR. WOOD: Gentlemen Electors of Manchester,—  
I sincerely thank you for the kindness and enthusiasm with which you have received the mention of my name. It is only because that name has always been coupled with the cause of reform and good government that I am at all entitled to your favorable notice, and I hope that I may attribute a portion, and a very considerable portion, of the applause with which my introduction was received, to the kindly feelings which you entertain towards that gentleman whom I have the distinguished honor now to commend to your notice. I assure you, Gentlemen, with the most perfect sincerity, that though I came to Manchester with the purpose of promoting Mr. Thomson's return for this borough, I had not the least idea, until I arrived late last night, that I should be called upon to address a public meeting in his favor; and I can assure you, gentlemen, with equal sincerity, that no communication, direct or indirect, has taken place between myself and Mr. Thomson, or any gentleman in his behalf, with regard to my appearance amongst you. I am the more anxious to state this, lest he should be held responsible, or lest any member of his Majesty's Administration should be held responsible for any opinions respecting him or them which I may venture to express. Whatever views I may express concerning him, or the future prospects of the Country under the present Administration are to be considered as emanating from myself alone; and I as an individual am alone responsible for them. I hope, Gentlemen, that after the cordial reception you have given me, I need not make any apology for having appeared among you. (*Hear.*) It is true that I am not an elector, but I am attached to Manchester by the ties of birth, by long residence, and by many very near and dear connexions. I am attached to Manchester also, as being a town which has done me the distinguished honor on many occasions, to select me as its representative to express its opinions, by the presentation of petitions, emanating from this large, respectable and influential community, to the Commons House of Parliament. And I am delighted, Gentlemen, to have this opportunity of meeting you, the Electors of Manchester, when no

personal motives can, by possibility, be imputed to me, of returning to you my sincere thanks for the honor, so frequently done me, in making me the bearer of your petitions to Parliament; and more particularly, of that all important petition, which I hesitate not to say, from the promptitude with which it was sent up—the number and respectability of the signatures—from its presentation at a most critical time—when the Reform Bill hung in the balance—was entitled to be considered one of the most important petitions ever presented to the legislature. I shall feel, Gentlemen, to the latest day of my existence, a pride and a satisfaction for which I cannot adequately express my thanks to the inhabitants of Manchester, in being made the organ, the favoured organ of communicating your **RESOLUTIONS**—for so I will call them—to Parliament. Gentlemen, living at a distance from you, I am little aware of what is taking place, except by the reports in the public papers, with regard to the representation of this borough: I hope you will permit me to say as a friend, that having read those various reports with attention, I do think that undue importance has been attached to trifling circumstances, and that the controversy respecting those circumstances has been carried on with a natural, but perhaps not the most discreet zeal. I am afraid some personal considerations have been mixed up on the one side and on the other, which I, having had some experience in contested elections and in the ill blood which frequently ensues from them, am always solicitous to avoid. It has ever been my anxious wish, that nothing should pass during a contested election which should leave with those who have to live in the same community after the election, one bitter recollection of the past; (*Hear.*) or which should continue them in any other state than that of good neighbourhood, or should poison the enjoyment of true fellowship. (*Applause.*) We have political rights to maintain, but we have also social duties to perform, and I do sincerely trust that we shall not forget them. I speak perhaps with the more earnestness, seeing that a most respected and valued relation of mine, for whom I entertain the most affectionate regard, has been engaged in one side of the warfare. Gentlemen, I deprecate anything like personality. Your cause is too good to need such discreditable support. The opponents of Mr. Thomson, not venturing to suggest a doubt as to his talents, his attainments, his high character, or his peculiar fitness for the office you desire him to fill, have seen the necessity of distracting your attention from his merits. They have therefore provoked by unwarrantable means, a controversy most uncalled for, respecting his engagements at Dover. Whatever grounds there may be for such controversy, the Electors of Manchester cannot fairly be parties thereto. If it exist at all,

it is between my Right Hon. Friend and his present constituents. (*Hear.*) In a manner equally honorable to themselves and to that distinguished and talented individual, they have returned Mr. Thomson four times to represent them in Parliament. They stated to Mr. Thomson that they were willing to do so again, before they received any intimation of the wishes of the Manchester people, and having done so, he declared that so far as he was concerned the electors of Dover should have the opportunity of polling to the last man, and that if they should pay him the compliment of saying that he was worthy to represent them for the fifth time, he should feel highly flattered by the honor done him. But this does not in the least prevent the electors of Manchester from returning Mr. Thomson, (*Hear.*) nor does it in the least prevent him from selecting Manchester as the more important borough, without the least disparagement to Dover. His return for this place, gentlemen, would not only give him, individually, greater influence, but would shew that you approve the measures of that patriotic Ministry of whom it is Mr. Thomson's pride and boast to form a part—and, allow me to add, a most efficient part. Mr. Thomson has, however, great reason, I think, to complain of those who, calling themselves the electors of Manchester,—I really do not know their names, some three or four gentlemen—who took upon themselves to follow him to Liverpool, and to extract from him a something which, whatever might be the object of those gentlemen in waiting upon him—and motives I do not impute—could only tend to embroil him with the electors of Dover or to embroil and discredit him with the electors of Manchester. And he has a still greater reason to complain, that when those gentlemen gave some account to the public of what occurred at the interview, that very portion of the conversation was suppressed which it most interested you to be acquainted with. Upon such proceedings I hope you will set the seal—I was going to say of indignation, but I will the rather say the seal of oblivion. The controversy is a dead letter, so far as you are concerned; for it is not your business—it is the business of the electors of Dover, and if they choose to return Mr. Thomson, and you also return him, I can only say that such will be an additional testimony to the force and efficiency of Mr. Thomson's claims on the community at large. Gentlemen, the Reform Bill has bestowed upon you the privilege of returning two members—a privilege of which you have been too long debarred, whilst Gutton and Old Sarum and Midhurst, and other contemptible boroughs, returned two members, not according to the will of the electors—for electors there were none—but according to the will of those who chose to pay the highest price, or according to the favour and

direction of certain noble lords, who happened to have the property in those rotten, and now, thank God, extinguished boroughs. But, gentlemen, this distinction may be the source of misfortune or of blessing to the Country, according to the use which shall be made of the privilege gained by the large community which I now address. If those who formerly sat in any borough of schedule A. are merely to be transplanted to Manchester, I say it would have been better that the boroughs of schedule A. should remain, and that those individuals should have continued to represent them. Gentlemen, a man returned by the influence of the breeches' pocket, or by the influence of any noble lord, though he had a vote and a voice in the House, yet he always wanted that moral influence which was acquired by a man who sat for a great and intelligent and powerful community. It was suspected that he might not vote according to the dictates of his conscience, but from the impulse of his purse, from private interest—or according to the dictation of the noble lord who put him into Parliament. Whatever he said therefore—whatever was his talent—this remark was always made upon him, that although in a division his vote counted, it told for nothing in its influence upon the Country, as contrasted with that of the man returned by a free and unbiassed constituency. I confidently appeal to you then, whether you are doing justice to your newly-acquired privilege if you use it to return to Parliament such men as, having resisted to the uttermost the passing of the Reform Bill, would re-enter the House of Commons with all their former prepossessions, with the same inclination to misgovernment, together with all the additional influence which your most important borough must confer upon their votes. But, gentlemen, I assure you that my object is rather to state the claims of Mr. Poulett Thomson to your support than to disparage the claims of any other candidate who may present himself before you. And allow me, gentlemen, here to allude to one remark of my highly-valued and excellent friend Mr. Kay, who introduced me to your notice. There is one part of his address in which I cannot at all agree, and I am quite sure that he will pardon me for saying so. I am a friend to the freest discussion; if there be any individual who thinks that I advance anything which is capable of contradiction, or that I make statements which are unauthorised—or who wishes to ask any questions—I am myself ready to hear, and I hope I shall be able to answer them. I never will stand before an assembly of Englishmen without doing my very best to procure for every individual, whatever are his sentiments, a candid and a patient hearing, provided that he do not interfere with the course which must regulate the proceedings of every meeting. I was going on to



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state to you that my object was not to disparage the claims of any individual who may offer himself as a candidate, but rather to advance the claims of my Right Hon. Friend Mr. Thomson. And yet as the character and opinions of all men aspiring to public stations are right matters for public discussion, as, in fact, they are public property, I have a right to say thus far, without the slightest wish to give the least offence to any candidate who comes before you. There are two gentlemen in that capacity who have already sat in Parliament. As to one of these who appears before you in the character of a reformer, I am not aware that during the time he represented the borough of Hythe there was any vote of his put upon record—which, as a reformer, he has reason to be proud of—(*Hear*)—or for which, the people of Manchester, before whom he appears in the character of a reform candidate, and forming his pretensions upon the allegation of being a friend to good government and reform, have any reason to be grateful. Of another of your candidates I had the honor and the opportunity of witnessing the conduct during his short political career, and I watched it with attention, for we were both laborers in the House of Commons. I dare say if he were here he would testify to the truth of my remarks, that early and late we fought it out together. He was certainly one of the most vigilant, the most zealous—and certainly not one of the least talented, and, I will add also, one of the most gentlemanlike opponents which the Reform Bill had. This is more than I can say, Gentlemen, of a great many of its opponents. But early and late Mr. Hope was at his post—always zealous—always cheerful—always on the alert, whether the bill was to be opposed in its principle or in the minutest detail, there was Mr. Hope to oppose it. His diligence, his pleasant address, his candour and the good feeling which always prevailed with him, certainly eminently qualify him to be a member of Parliament in every respect but one, and that which you want he is most deficient in. I cannot charge my memory with his ever having voted on the same side as the reformers during the whole time he was in Parliament. With regard to another candidate, Gentlemen, I would only remark that he being one of my most intimate friends, and one who did me very good service on my first election for Preston, and agreeing, as I believe we do, in every essential particular of political doctrine, I can only congratulate myself and you the electors of Manchester that his return to Parliament is perfectly secure. (*Hear.*) You will, I am sure do honor to him as your townsman in selecting him, and he will do honor to his native town by his mode of representing you. I now come, Gentlemen, to what I

consider to be the special business which has called us together—I mean the pre-eminent claims of Mr. Thomson to your support. Mr. Thomson was bred a merchant—the education of a merchant enabled him to understand the details of business, and his extensive reading has confirmed him in liberal views and principles, both with regard to our internal and external relations as a commercial nation. Having acquired, an independence, he relinquished his prospects in trade for the purpose of joining the Administration as one of the Ministers of the trade of this great commercial community. And who, I would ask, can be better employed than a person of his experience—than one who has shewn during his career in Parliament, that his principles were just, and that he had courage and independence to maintain and avow them at all hazards—who, I say, could be better employed to represent a commercial community than this distinguished individual, whom, though not a candidate for your suffrages, I have little doubt we shall soon see the representative of Manchester in the Commons House of Parliament. I was asked on coming here, whether I could go into the history of Mr. Thomson's parliamentary life. It was impossible that I could recollect accurately the details of the busy and eventful years which we have sat in Parliament together. I turned however to the only document at hand, which embraced the history of the first Session during which he sat for Dover, and I for Preston. We entered the House of Commons together on the 21st Nov. 1826, and on that very day, I find what until this morning had escaped me, that Mr. Thomson's name is in a minority of only 24, upon an amendment to the Tory address to the Crown; which amendment was moved by Mr. Hume, which I consider will be held as a proof of the soundness and independence of Mr. Thomson's opinions. It will shew you that he entered Parliament under no shackle, but that he was acting according to the dictates of his own mind. A short time afterwards, I find his name in the division against those grants to the Duke of Clarence—those scandalous grants, which were the disgrace of the Earl of Liverpool's cabinet. (*Hear.*) I find he voted in what was then the minority, but what has since happily become the majority, on the Catholic question. And that he supported a more liberal system of Corn Laws than that proposed by Mr. Canning and his associates. On the 7th May, the first session in which he sat, he made a speech, in favor of Free Trade, upon General Gascoyne's motion, respecting the Shipping Interest, to which I pray your attention, as it elicited from Mr. Huskisson the following remarks. He said, "I rejoice that this discussion has taken place. It has afforded the Honourable Member for Dover an opportunity for manifesting an extraordinary degree of acuteness, and knowledge with

respect to the commerce and navigation of this Country, and of stating his opinions, in a manner which must, I am sure, have made a most favorable impression upon the House." Such is the testimony of one who at that time stood at the head of the commercial interests of the Country, whose knowledge was most extensive, and who was always appealed to as an authority, and to whom Mr. Thomson was in direct political opposition. A few days subsequently, namely, on the 14th. of June, I find that a motion was made relative to the borough which I have the honor to represent and on that occasion Mr. Hume had the merit of recommending the ballot as a remedy for the evils which were the subject of complaint. "This recommendation (says the same work) was followed up by two Members whom we name to honor—Charles Poulett Thomson, the Member for Dover, and Mr. Warburton, the Member for Bridport, whose firmness of mind in facing the shafts of hatred and scorn that were ready to be discharged upon them yields high promise of their future services." (*Hear.*) These remarks it must be remembered were made six or seven years ago: there could be no prospect whatever of their being applied to the individual advantage of Mr. Thomson. I ask whether his subsequent services in Parliament have not justified the promise which was then held forth? We find Mr. Thomson on every occasion upon which the Estimates are considered the friend of economy. Or when any subject of liberal policy is the subject of discussion, we find him in its favour. His votes then, during the last six years, are the best pledges which can be given of his future intentions and conduct. When my Lord Grey came into power he was elevated to a post which many persons not knowing his talents considered to be a higher station than he was designed for, but I believe that all who have had intercourse with him in his official capacity will bear testimony to the justice and discretion of the choice of Lord Grey. The deputation from Manchester particularly, in reference to the repeal of the tax on calicos, repeatedly waited on Mr. Thomson; deputations from other places, Ashton-under-lyne for instance, I have also frequently accompanied to him, and I ask if they did not feel the greatest satisfaction at his industry—the clearness of his views—and the ability which he shewed to carry those views into execution. One thing Ministers have generally not a knowledge of. I mean the details of trade. But Mr. Thomson, brought up as a British merchant—school-ed in that best of all schools for acquiring experience, joins to the maturity of talent a most intimate and perfect knowledge not only of the principles of trade, but of the details by which those principles can be worked out; and I ask such merchants as have occasion to make representations to government, whether it is not one of the

greatest disadvantages which can be experienced, that deputations going on matters of business, have often to talk to men who really do not know the a b c of trade, and of the interests entrusted to them? In electing Mr. Thomson therefore, you will give efficiency to all commercial representations—you will secure to yourselves justice, with regard to all liberal and enlightened views,—and you assure yourselves also impartiality in the midst of those multifarious and conflicting interests which are brought fully into play, whenever any taxes have to be repealed; or whenever any have to be laid on; or whenever any have to be substituted for others. How warmly opposing parties are then brought into collision those only who have been in Parliament can be aware. It is necessary, therefore, that a Minister should not only know the principles upon which questions are to be settled that he may not be misled; but it is also necessary that a Minister should have courage sufficient to do what he considers to be right in spite of the interested opposition which may be raised against him.—In that talent Mr. Thompson has shewn himself eminently conspicuous. Gentlemen, I would call your attention to the magnitude of the questions which are now pressing for immediate decision, and which must come before Parliament in the next session. They involve not only the prosperity of the manufacturing and commercial interests generally, but the happiness of Great Britain, and even her remote dependencies. First, perhaps, though it is hard to make a selection, comes the great question of the East India Charter. It has to be decided, whether that great body, which has hitherto monopolized not only the Indian, but the China Trade,—even when by their own accounts, first was to them a losing trade, shall still monopolize that trade, and still crush the energies and the enterprize of the British merchant. That question, I say, hangs for decision, and to it, he as your representative—for so I hope I shall be authorized to call Mr. Thomson, will bring all the powers and all the information which his large and capacious understanding—added to that information on the subject which his experience as a British merchant has supplied—to aid him in forming a correct decision upon it. The next question is that of the Bank Charter. Here I have the honour to be surrounded by gentlemen, who if it were necessary could bear testimony to the reception they have met with from Mr. Thomson, when they went up to London with the view of stating their particular views in regard to the renewal of the Charter. But I will not weary you by giving that detail. (*Cheers.*) One other subject there is which certainly appears to me especially to require its future decision to be based on fair and equitable grounds, in reference to which unfortunately there are two parties in this Country, who believe—but



as I think most mistakenly, that their interests are at variance—I mean the corn laws. The people of this Country neither have corn at so cheap a rate as they might have, nor in the sufficient quantities, which they ought to have, seeing they are willing to give the produce of their industry in exchange for it. I have always thought that the farmer and landowner were exceedingly wrong in having gone upon the principle that the people of this Country consumed as much corn as they can pay for. So they do, if you shut out our manufactures from foreign ports, by not permitting our manufacturers to receive in corn what they send in goods. I am quite satisfied that in Mr. Thomson you will find a most consistent and a most judicious advocate of a change in these laws. (*Applause.*) It is quite impossible that we should remain as we are, but I look to the corn laws as a great conflicting question, which will divide the representatives of agriculture and commerce, although I believe that if they really understood the question they would find their interests to be identical. But it is of the greatest importance that you should return to Parliament gentlemen whose views on that subject are known to be liberal—founded upon reason and reflection, and the true principles of political economy. I am sure then that in this respect you cannot make a more judicious choice than in confiding your interests to Mr. Thomson. I have only one other observation which I wish to address to you. Mr. Thomson is no party to his nomination here—that step has been taken by a considerable number of highly-respectable electors of Manchester, and to those who are taking an active part in promoting his success, I would more particularly address myself. The responsibility of the Electors of Manchester is infinitely increased, by having taken this step without the knowledge or the sanction of Mr. Thomson, because though of course it can be no discredit to him personally if he do not succeed, yet the public at large are not aware of the particular circumstances under which he presents himself. Without that knowledge therefore men may take upon themselves, if he be defeated, to conclude that he had really taken active means to ensure his own success, and they may consider his defeat not alone as a slur upon himself, but on the Administration also of which he is a member. I therefore have to entreat every man who wishes that the Reform Bill should be carried into effect in a way commensurate to the wishes of the Country, to show his gratitude to his Majesty's Ministers for having given us so large a measure of reform, and thereby laid the foundation of that good government which, if the people do their duty, I have no doubt will result. I call upon them, in order that they may effect Mr. Thomson's election, to devote themselves until the appointed day (and the election cannot be very many days distant) to

the prosecution of this cause. It may cost some of these individuals inconvenience in compelling them to be absent from their occupations for a few days or a week—but let them consider their duty, and remember that the person whom they send to Parliament has not a duty of days or weeks or months, but of years; for if a member is to do his duty he must abandon every other pursuit, and to that of representing his constituents he must devote himself exclusively. And though no discredit can attach to Mr. Thomson, among those who know the circumstances, if he be not successful (of which I shall not permit myself to doubt,) yet the triumph, if he be successful, to himself and to the Administration, will be infinitely greater when the choice is made without his personal presence and without his personal solicitation, and entirely upon the ground of his individual merits and the great principles which he has always supported. It will be an earnest, also, a deliberate and satisfactory assurance, of your continued support of the administration, so long, and so long only (and to that extent only is my support given) as they continue to advocate the honest and enlightened principles which originally brought them into power—which preserved them in power when the nation was in a most critical state, and in which the people supported them so triumphantly. In May, 1832, Gentlemen, his Majesty's Ministers were most nobly backed by the people of Manchester—they were upheld by that petition to which I have already alluded, and I have no doubt whatever that the Manchester people will continue to uphold them, and that they will shew their determination to do so by returning Mr. Thomson as a member to Parliament without his appearance here, and upon no ground but that of approbation of the public principles by which his conduct has been guided. I came among you almost a stranger, though certainly known to some of you personally, and to many, I believe, from having discharged a public office, in a connection with the county. I return you my most unfeigned, and most grateful thanks, for the honor you have done me, in listening so patiently to what I have have said. I assure you, I recollect, with gratitude, my connection with Manchester, and it will be to me the greatest delight which I can anticipate, in being permitted to join you, on that day, upon which you celebrate the return of Mr. Thomson as one of your representatives.

# *Peep into the Temple:*

## OR, THE PHARISEE AND PUBLICAN.

Illustrated in a few  
POETICAL REMARKS,  
*On these Characters in the present day.*

~~~~~  
IN TWO PARTS.
~~~~~

Woe unto you PHARISEES, hypocrites! ye serpents, ye generation of vipers, how can ye escape the damnation of hell.

JESUS CHRIST.

I came not to call the RIGHTEOUS, but SINNERS to repentance. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

JESUS CHRIST.

~~~~~  
By Charles Kenworthy.
~~~~~

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## PREFACE.

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I SHALL offer no apology for intruding this my *curiosity* on the *religious* Public, sensible that to the far *greater* part, the *Pharisee* generation, none that I could make would soften the enmity that is in the seed of the serpent, the children of the bond-woman; and, that the *little flock*, the children of the free-woman, will not look for any, seeing the truth needs none.

It may be necessary to remark that, in the *first part*, there are some things of a personal and local nature, which, to those who are unacquainted with them, may lose somewhat of their effect; and however the characters which constitute my *Pharisee*, may appear, to some, to be *too strongly* coloured, they may rest assured that I have not exceeded the bounds of truth, they being taken from *living originals*; many of whom have personally sat to me, and others I have copied from portraits taken from life; and I am so well persuaded of the justice I have done them, that if they will but do themselves the pleasure to take *a peep into the temple*, I am certain they will recognize their own features almost as plainly as they may in Matt. 23. but should any of them think I have drawn their faces *too long*, if they can convince me of it, and will favor me with a sitting, as I am in the habit of using my pencil, I will correct their likeness, by "*lowering the hair a little.*"

READER, thou art *one* of the characters before thee; if in the *Phariseeism* of thy nature, *only*, *Gallio-like*, thou wilt care for none of these things: but if to this, thou hast added a profession of godliness without the power, resting in the law, making thy boast of God, and doing thy *wonderful works* in the *name* of Jesus, thy rebel heart will rise in indignation, and the law thou art under, will work wrath in thy soul against it: but, if thou art one of those whom God by his sovereign and omnipotent grace has delivered from the *Arminianism* of thy carnal heart, and brought to adopt similar language to that of the *Publican*; glorify God for his *mercy*, he has not dealt so with every one—adorn the gospel—and vindicate the glory of the cross.

I commit this into the hands of HIM who worketh all things after the counsel of his own will: who hath chosen the weak things of this world to confound the things which are mighty: that frustrateth the tokens of the liars, and maketh divines and diviners mad; that turneth wise men backward and maketh their knowledge foolish, so that they meet with darkness in the day-time, and grope in the noon-day as in the night. To God only wise, be glory through Jesus Christ for ever. Amen.

C K.

*Manchester, Feb. 9, 1808.*

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THE  
*PHARISEE & PUBLICAN.*

Luke XVIII, 10,—13.

—  
PART I.  
—

Two men into the *Temple* went,  
To pray, 'tis said, was their intent ;  
The one a *Pharisee*, good man !  
The other a poor *Publican* :  
Or, if we modern terms may use,  
And with their names express their views,  
The first a rich *Arminian* was,  
The last an *Antinomian* base.

The *Pharisee* with brazen face,  
As void of shame as void of grace,  
Near to the throne he boldly drew  
To *boast*, for pray'r he never knew ;  
He stood, and when he should have pray'd,  
To God, or to himself, he said,  
“ I'm come to thank thee, God, again,  
That I am not as other men ;  
Extortioner, unjust, unclean,  
Not one of these I've ever been ;  
And that I'm not e'en as this man,  
(The worst of men) this *Publican*.  
Twice in the week I fast—and pray  
In open market-place each day ;  
Of anise, cummin, mint and rue,  
I pay my tithes whenever due ;

I've kept the *ceremonial* yoke,  
 Nor have I aught that's *moral* broke ;  
 Thus just and true to God and men,  
 My conscience cannot me condemn."

'Tis e'en so to this *present day*,  
 For thus do all *Arminians* pray ;  
 To *self* they pray, (don't think it odd)  
 Great *I-by-self-I* is their God ;  
 With bold effrontery they face  
 A throne of justice, not of grace ;  
 With lengthen'd face and whining cant,  
 Thus pour their hypocritic rant,  
 " I thank thee, God, for thanks are due,  
 That I can work to will and do,  
 And that at my good pleasure too :  
 For twenty years, and more, the *Law*  
 Has been my *rule*, from which I draw  
 My life exact, in ev'ry part,  
 Till it is copy'd in my heart ;  
 Against the flesh I've daily striv'd,  
 Till to *perfection* I'm arriv'd,  
 Till not a sin within I feel,  
 Against my peace to lift its heel :  
 As for that *Antinomian* class,  
 Who make salvation of *free grace*,  
 Who groan beneath the load of sin,  
 And feel its rising stench within,  
 To each of these, I say, " Stand by,  
 For thou less holy art than I."

*Imputed righteousness* I've none,  
 My own's the righteousness I've on ;  
 What *nonsense* to renounce ones own,  
 And trust to an *imputed* one !  
 Were this the case, what must be done  
 With this my own so finely spun ?



A robe so long it sweeps the street,  
 No robe so shining that I meet!  
 No; I such doctrines ne'er defend  
 As *reason* cannot comprehend;  
 My righteousness I will hold fast,  
 And still maintain it to the last;  
 My heart shall ne'er its glory give,  
 Nor e'er reproach me while I live:

As for that God-dishon'ring word,  
 Thou know'st I mean *Election*, Lord!  
 That doctrine by my tribe abhorr'd;  
 At this my holy heart recoils,  
 My flaming zeal my anger boils;  
 I, from my soul, such men detest  
 Who represent thee as possessor  
 Of *Nero's* heart, or *Moloch's* breast,  
 To choose a part and leave the rest,  
 Ordaining some to life divine,  
 And damning others for their sin:  
 If it be true what these men tell,  
 Than with a God like thee, I'd dwell  
 Rather with *Belzebub* in hell;  
 But far be this, O Lord, from thee,  
 That such a God thou e'er shouldst be!  
 To *all* the Gospel thou hast sent,  
 And wouldst that *all* men should repent,  
 And *turn themselves*, and saved be;  
 Nor perish in iniquity:  
 Thou'rt tender, merciful and kind;  
 As sinners turn, so does thy mind,  
 To love or hate as they're inclin'd:  
 Thou lov'st me 'cause I first lov'd thee,  
 And chose thee for my God to be.

Thy mercies *universal* fall,  
 In sending Christ to die for *all*,

(And if for *all*, I fool must be  
 To know he did not die for *me*)  
 Not them to save, *they ne'er were lost*,  
 Then, proud *Election*, where's thy boast ?  
 Thy *Sov'reignty*, O Lord of hosts ?  
 Christ dy'd for man's *salvation* ; hence  
 It is of *free-grace* in this sense  
 In giving *all* an equal chance  
 To save *themselves*——O wond'rous plan !  
 Glorious to God, and safe to man !  
 (Had this to Satan been propos'd,  
 His *free-will* might with it have clos'd)  
 Now man's *free-will's* the spring of all ;  
 (He never lost it in the fall).  
*Election* now becomes of use,  
 For man, *wise man* ! his God does choose ;  
*Great man* ! *immortal* ! noble man !  
 Escape hell's dread damnation can ;  
*Good man* ! who God by nature hates,  
 His own salvation arbitrates.  
*Cain, Esau, Balaam, Judas too*,  
 With more of our *Arminian* crew,  
 As much as any were elect,  
 They their salvation did neglect ;  
 Thy grace for not improving well,  
 They lost their souls, and went to hell ;  
 While others faithful to grace giv'n,  
 Thus sav'd their souls, and went to heav'n.

*Almighty* God ! how many years,  
 Beseeching, as with groans and tears,  
 Thou wait'st on some ! no ear they lend,  
 Nor can thy arm the rebels bend ;  
 Them forc'd to leave ; Christ satisfy'd,  
 Unable to obtain his Bride,  
 The travail of his soul deny'd,

Beholds the purchase of his blood  
Toss'd on the ever-burning flood :  
And were it not for *Me and Co.*  
That condescend thy suit to know,  
T' accept thy grace and keep it too,  
Heav'n had, for thee, been empty yet,  
And Satan cheated Christ complete.

Since I the good work have begun,  
(A work that *Judas* once had done)  
'Tis *mine* the work to carry on ;  
'Tis *thine*, my shining deeds to view,  
To see the feats *free-will* can do ;  
*Free-will* ! my nature's boast and pride,  
With this, and that *Christ* for *all* dy'd,  
In hell I could be satisfy'd ;  
With love and zeal at my command,  
With sin and Satan in each hand,  
As on the world my feet do stand,  
I fast, I pray, I preach, I praise,  
With *Glory ! Glory !* fill the place,  
And set the people on a blaze ;  
Thus my salvation I work out,  
With sighs and groans, with noise and shout.  
I in *perfection* will go on,  
Till I become as great anon  
As *Fletcher, Law, or Wesley John*.  
I'll tell the world, Christ dy'd for *all* ;  
Of my own holiness I'll bawl ;  
And others threat with final fall,  
That greater glory may redound  
To me that can maintain my ground :  
Thou, while awake, thy saints may keep,  
Yet Satan, when thou art *asleep*,  
Out of thy hand may pluck thy sheep ;  
And now and then, (*a journey gone*)

He from thy fold may pilfer one ;  
 Or, when thy hand benumb'd *can't feel*,  
 Themselves may of their own *free-will*  
 Slip through thy fingers like an eel :  
 But Satan shall not me surprise,  
 I will not hearken to his lies ;  
 Nor will I leave the God I love,  
 And to his grace unfaithful prove ;  
 Nor world, nor flesh, shall charm my soul,  
 My strength is firm, my heart is whole ;  
 Through ev'ry foe I'll persevere,  
 My way to glory I will clear,  
 My own salvation will complete ;  
 And *when* I get to heav'n, as meet,  
*Free-will* alone the crown shall wear,  
 My song of praise shall ever hear,  
 To it that brought me safely there.

If for my *brethren*, I may plead,  
 Who boast to have a purer creed,  
 By *Hagar's* side, a mongrel breed,  
 (Our mothers one, two different sires,  
*Saint John* is mine, *Saint Andrew* theirs)  
 A pious, *wise*, and *prudent* race,  
 Whose feet can keep, tween *works* and *grace*,  
 A *mod'rate Calvinistic* pace,  
 Or, 'tween these *two opinions* halt,  
 Extremes in either, not their fault,  
 Who pleasing all, offending none,  
 Thus make their *moderation* known.  
 I own, O Lord, thy wise decree  
 That some to life ordained be,  
 The blinded rest life ne'er shall see ;  
 That for th' elect Christ shed his blood ;  
 That saving faith's the gift of God ;  
 That man can neither will nor do,



Till him the Spirit does renew ;  
 And that the Gospel's sent to all  
 God's own *election*, them to call ;  
 But lest thou shouldst appear too hard,  
 Thy honour I so much regard,  
 All I invite (no difference make)  
 The gospel banquet to partake ;  
 The most, to what their souls abhor,  
 To that they are not thirsting for ;  
 I preach an *universal* call,  
 And *sell* or *offer* Christ to *all* ;  
 (As free as some would *offer* up  
 A *crucifix* in picture-shop,  
 Or, *Judas*-like, not think it wrong  
 To *sell the Saviour* to the throng,)

Say, 'tis their duty to believe  
 The gospel, and on Jesus live,  
 And have the faith that God must give ;  
 They may believe, both now and still,  
 Embrace the gospel if they will ;  
 And if they don't, they shall (as fit)  
 Be damn'd for not accepting it.  
 Though some who have too little sense  
 To reconcile such difference,  
 Would say I set thee in this light,  
 A *tantalizing hypocrite*,  
 In off'ring Christ and heav'n to those  
 Appointed to eternal woes.

For *righteousness*, before thy throne,  
 I mention *Christ's*, and his alone,  
 But all the while *set up my own* ;  
 But here I work deceitfully,  
 No razor like my tongue can be ;  
 Under the name of *holiness*  
 'Th' effect of justifying grace,

I build again my *righteousness* ;  
 For though Christ's *righteousness* I own,  
 Yet with it *holiness* there's none ;  
*Law-righteousness* he does impute,  
 But no *law-holiness* into't,  
*Imputed holiness* ! tush, tush !  
 Such stuff would make a heathen blush :  
 My *righteousness* thus to erect,  
*I go about* with grave respect,  
 That none th' imposture may detect,  
 I, with a warm affected speech,  
 Against those Judaizers, preach,  
 That did th' Galatians so bewitch :  
 Through ev'ry gospel truth I break,  
*The law my rule of life* to make ;  
 But lest too glaring this appear,  
 A salvo I've invented here  
 To bring one off with some repute,  
 And credit great is given to 't ;  
 For such is nature's working strain,  
 I found it did not take much pains  
 To rivet fast their legal chains ;  
 So, that my works might not be lost,  
 At *Doctor's* schools, with mighty cost,  
 I a divorce at last did find,  
 To part what God had justly join'd ;  
 The *curse* from the *command* I take,  
 And thus a separation make ;  
 (Wonder, ye *Scribes* ! at reasons force,  
*Moses* himself that could divorce)  
 That it no more may rear its head,  
 I've as a *cov'nant*, kill'd it dead ;  
 Now take it as a *rule*, and cry,  
 " O Law, where is thy penalty ?"  
 Thus in my hands it worse did fare

Than Jericho's poor traveller.  
 But lest some this conclusion draw,  
 That *I'm the man against the law*,  
 By robbing 't of its *penalty*,  
 That it my harmless *rule* may be ;  
 My prudence, that foresaw this ill,  
 Devis'd a way the gap to fill ;  
 So, that I might beforehand be  
 With those that through my craft did see,  
 The men that preach the *gospel* plan,  
 I nick-nam'd *An-ti-no-mi-an* ;  
 This *bug-bear* term has such effect  
 On all our *Pharisaic* sect,  
 (Yea, and on some of God's elect)  
 That while this fancy'd mote they see,  
 They're blind to their legality ;  
 Whatever truths around them fall,  
 They're thunder proof against them all.

While for the *law* my *rule* I plead,  
 That man must be a *fool* indeed,  
 Who for a moment could suppose  
 That I'm an en'my to the cross ;  
 Or, not a friend to holiness ?  
 No critic nice this e'er can draw  
 That I by *faith* make void the law ;  
 Do I make void the law ? not I !  
 The law by *works* I satisfy.  
 By my own *works* I'm justify'd ;  
 Th' apostle *Paul* does this decide,  
 Who says, " We're justify'd by *faith*,"  
 And "*faith's* a duty," *Andrew* saith,  
 " That from the *law* of works proceeds ;"  
 So, when perform'd, one of its *deeds* ;  
 Thus, that *by deeds* of *Sinai's law*  
*I'm justify'd*, I fairly draw.

What though my creed says, Jesus has  
 In him a fulness of *all* grace ;  
 And that the Spirit gives it to  
 The saints, and works it in them too ;  
 Begins the work, and brings it through ;  
 That *sanctity* best suits my mind  
 Whose nature's of progressive kind ;  
 Which while the *law my rule* I make,  
 The Spirit of the *law* does take,  
 And makes me still grow in the grace  
 And knowledge of *my holiness* :  
 The Spirit's work that with mine join'd  
 " *New models all the carnal mind,*"  
 And makes it to the gospel bend,  
 Its hatred partly at an end ;  
 Turns flesh and sin to holiness,  
 And makes corruption less and less ;  
 Old nature cultivates and digs,  
 Till thorns bear grapes, and thistles figs ;  
 Still washing white the Ethiop,  
 With nitre and much *Fuller's soap* ;  
 And changing still the leopard's skin,  
 Till not a spot remain therein :  
 An ever-changing, mingled mass !  
 Nor wholly sin, nor perfect grace ;  
 While in proportion to our pains,  
 More grace is made, less sin remains ;  
 Nor are we sanctify'd till when  
 All sin is turn'd to grace, and then  
 (That instant meet, no longer stop !)  
 Into eternity we drop.

The source from which I daily draw  
 My holiness, is nature's law ;  
 The spirit still assisting me  
 Till fully sanctify'd I be ;



And though 'tis carry'd on by *both*,  
 Yet think not I encourage sloth ;  
 I take an *active* part indeed,  
 The Spirit follows where I lead ;  
 For though my simile is coarse,  
 I set the *cart* to draw the *horse* ;  
 If sin does ever break my pace,  
 I sin remove, and troubles cease ;  
 And since of *work* I have the most,  
 That I should have the *praise* 'tis just,  
 For by the *law* I've right to *boast*,  
 Thus I bring in myself to be  
*Co-partner* with the Deity :  
 But if my brethren can dispense  
 With God the Spirit's influence ;  
 As some of them his work deny,  
 Themselves the promise can apply ;  
 The glory then belongs to *three*,  
 To *Father, Son, and Holy Me*.  
 As for such *Antinomians* base,  
 Who make salvation *all* of grace ;  
 That take the *gospel* for their rule,  
 And legal duties ridicule ;  
 The sentiment of such a creed  
 To sad *licentiousness* must lead ;  
 I envy not the happiness  
 Of those who such a creed profess,  
 Their *lawless* comforts must be scant,  
 Who look to Christ for *all* they want :  
 Such fulsome *Antinomians*  
 Are best compar'd to *idle drones*,  
 That in the-hive would ever lurk,  
 And have the honey *without work*.  
 Christ, in his *place*, is very good,  
 To come from heav'n, and shed his blood ;

But sure *some little* we should take,  
 And not of him a *pack-horse* make ;  
*Salvation* is not worth a pin,  
 In which no finger I have in.

Appeal to *Reason*, sacred light !  
 Say ; is it *rational*, or *right* ;  
 Still preaching Christ, and Christ *alone* ;  
 The *Spirit's work*, and not *our own* ;  
 On miracles insisting still,  
 That we his *influence* may feel ;  
 Whereas the Spirit *none* conveys,  
 It ceas'd with the *apostles' days* ;  
 And now the work of faith depends  
 On *reason*, and our finger-ends ?  
 What holiness can we expect  
 From such who legal works neglect,  
 Who make their boast of Christ *alone*,  
 And say, they've nothing of their own ?  
*Christ's holiness* may suit them well,  
 Who say, *no good* in them does dwell ;  
 But well *my holiness* can please  
 The God who all my nature sees,  
*For I am holier than these* ;  
 My holiness I will hold fast,  
 And still maintain it to the last ;  
 Nor hope, when time with me shall end,  
 Christ's holiness will me befriend.

Such is my *wond'rous holiness*  
 While I the *law* my rule profess,  
 The *seventh* day I to labour sit,  
 And rest the *first* instead of it ;  
 (Except when I've some meeting plann'd  
 Where trade or pleasure is on hand)  
 It matters not *which* day was giv'n,  
 So I but keep *one* of the *seven*.

My children (as the *Law's* my rule,) I send them to the *dancing school* ;  
 As *Baptists* this is right enough,  
 Since a young *damsel* (here's my proof)  
 Did John the Baptist's head *dance* off :  
 Yea ; sometimes for *example* sake,  
 A step or two *myself* can take ;  
 For this an *extra* hour I spend  
 At morning pray'r, when I intend,  
 If spar'd, the day so *well* to end.

God's purpose from eternity  
 Can never be a *rule* to me !  
 Such is my zeal, that I withdraw  
 From all whose *rule* is not the *Law* ;  
 That in *me* may be seen express,  
 The *Law's* *superior* holiness :  
 The gospel I so *holy* deem,  
 That such who it their *rule* esteem,  
*Adultery* they may commit,  
*The gospel not prohibits it* :  
 That I alone may worship snug,  
 I've built myself a *synagogue* ;  
 A spacious building fair and strong,  
 Near *Dura's* plain, the tribes among ;  
 In *Fuller's* earth its base is laid ;  
 Its walls of clay and iron made ;  
 Its head of finest gold we see,  
 To which *religion* bows the knee ;  
 And thou, O *popularity* !  
 The *ten commands* be graven on 't,  
 In stones that decorate its front ;  
 That all may know, who've eyes to see,  
*The temple of the Lord are we.*

Nor less within it glories shine,  
 Here shall *Religion* look divine,

In silver shoes, and raiment fine :  
 Here shall a *pulpit* rise complete,  
 Sacred to *Moses*, as his *seat*,  
 Where *his disciples* him shall preach,  
 In pomp and shew of dress and speech ;  
 (For *Moses* has in ev'ry place  
 Them that preach him, and *Christ* abase)  
 No bigot, nor enthusiast,  
 Not one of *Antinomian* cast,  
 This *holy sanctum* shall defile  
 With *scripture* truths and *vulgar* style ;  
 To hear such *stuff*, who could for shame,  
 From men that scarce can write their name  
 I to their lectures would prefer  
 Those of a *mad\* philosopher* ;  
 Or, than the doctrines that they teach,  
 Would rather hear an *Arian* preach.

Within these walls shall station'd be  
 Some great M. A. or double D.  
 A man of *learning* and of parts,  
 Well skill'd in all th' *Egyptian* arts ;  
 A sound *Logician* and *Divine*,  
 That can the scriptures well define ;  
 Nor them to his damnation wrest,  
 Like some *unlearned boorish* Priest :  
 A man who *itching ears* can please,  
 Can well describe rocks, hills, and seas ;  
 On sun, moon, stars, can *shine* away ;  
 Can man's fine faculties display ;  
 Each *virtuous act*, and *pious deed*  
 That can a soul to glory lead :  
 Who well each sacred *post* can fill ;  
 As *watchman* walk round *Sinai's* hill,

\* Or, *drunken*.



And give (when he beholds a man  
 Who live on nought but Jesus can)  
 The *watch-word*, "*Antinomian* ;"  
 His sword can, as a *soldier*, draw  
 And *guard* (to keep the Church in awe)  
 The gospel with the fiery law ;  
 As *pilot* on the dang'rous seas,  
 Can *steer* far off from God's decrees,  
 Not thinking safe to come near these ;  
 And sometimes act as *pioneer*,  
 With his own arm th' *Almighty clear* ;  
 Who can, by *reason*, solve each doubt,  
 And to perfection find him out.  
 He shall be one who act well can  
 The *Orator* and *Gentleman* ;  
 Whose person, language, and good name,  
 Shall nor the place nor people shame ;  
 And the more wond'rous to appear,  
 (Dear-bought, far-fetch'd, exalted here !)  
 He shall his *hundreds* have a year :  
 Though some, my *brethren*, think it wrong  
 'T' exalt a man above the throng ;  
 A *lev'ling* plan, hatch'd in the brain  
 Of some *religious* son of *Paine* !  
 Who 'cause they can't discern between  
 The *sheep* and *goats*, the fat and lean,  
 Nor make, in sounds, distinction nice  
 Between the *faithful shepherd's* voice  
 And *hireling wolf's*——take this *safe* way,  
 Resolv'd that they will *neither* pay :  
 For preaching they'll *no money* give !  
 Let preachers of the *gospel* live !  
 For this, they read th' apostles o'er,  
 When preachers shar'd the *common* store ;  
 While these *consistent* selfish elves

Keep all things common to themselves :  
 Like *Ananias* and his wife,  
 'Tween *God* and *mammon* they're at strife ;  
*Satan*, his bait, has gilded thus  
 And signs himself *Onesimus*.

No *cold-house* plants shall here be seen,  
 But *hot-bed* cedars fresh and green ;  
 The bastard slips of *Hagar's* race,  
 That grow in fleshly works, not grace,  
 Who make of fruit a *wond'rous shew* !  
 Because, within, no root they know.

Here *Charity* shall hold her throne,  
 And make her healing virtues known,  
 And hence extend her *wings* abroad  
 O'er all her *Pharisaic brood*,  
 Of *Arians* and *Socinians* too,  
*Arminians*, *Mongrels*, not a few,  
 The *Pope*, and his infernal crew ;  
 Mad *Swedenborg*, with all his clan ;  
 The witch of Endor, *dame Joan* ;  
 And *Winchester* : a holy list !  
 The spawn and scum of *Antichrist* ;  
 A nest of *vipers*, matched well,  
 Engend'ring errors hatch'd in hell.  
 Dear *universal Charity*,  
 Shall hide their cursed trumpery,  
 (Of *Saviours*, no *God*, gods, at will,  
 Of wood, gold, silver, and free-will ;  
 And *sacrifices*, various names !  
 Pray'rs, tears, vows, penance, and hell-flames.)  
 Cover their multitudes of sin,  
 The glorious *era* hasten in,  
 The great *Millenium* begin.  
 So brother *Saul* king Agag spar'd,  
 The bleating sheep and lowing herd ;

That, to the Lord in sacrifice,  
His *fleshly charity* might rise.

No woes, nor dire anathemas,  
Shall e'er disturb this peaceful place ;  
No rod, for not attending soon,  
Shall send them raging home at noon ;  
Nor "*hypocrite*" here fall on some,  
"*Hell*," and "*damnation*," never come,  
For *charity begins at home* ;  
*False peace*, *smooth things* and *fair deceits*,  
Here preach'd, shall fill and keep the seats.

Here *Enon John* shall gain respect,  
Treated too long with cold neglect ;  
Parted from those of *speckled breast*,  
I now can *sing* among the rest,  
(*Birds of a wing together nest*.)  
And oh, how pleasant 'twill appear  
To share the *monthly lecture* here !  
(And the *assembly* held each year !)  
How good a sight it is to see  
*Brethren* that dwell in *unity* !  
What if for love and friendship sake,  
A *little sacrifice* we make,  
And hold a *mix'd communion* ?  
I think 'twould help us rarely on !

Who knows but here, in time, may be  
The seat of an *academy*,  
Where *heaps* of teachers shall be made,  
To stock the *Pharisaic trade* ;  
And to surrounding *vacancies*  
Be sent in regular supplies,  
And at a *mod'rate*, market-price !  
Though some there are (*a sect so base*  
They're *spoke* against in *ev'ry place*),  
Who say, "*God's shafts* can never be  
*Polish'd* at an *academy*."

Ye *Clergy, Churches, Colleges!*  
 That all our tribe acknowledges  
 Are sunk in error, pride, and shame,  
 No more ye vulgar notice claim!  
 Behold! to charm admiring eyes,  
*Dissenting Ministers* arise;  
 And *Chapels*, and *Academies*;  
*Time's* wond'rous metamorphosis!  
 Establish'd too are these by law,  
*Custom*, that keeps the blind in awe;  
 The vot'ries, these, of fashion draw,  
 Alike with *fops* their pulpits grace,  
 And *errors* broach with better face:  
*Oxford* and *Cambridge!* hide in shades  
 Your rev'rend, learn'd, and *powder'd*, heads!  
 See *Bristol, Hoxton, Rotherham!*  
 Eclipse your ancient, mighty fame;  
 Pour forth their *Theologian* bands,  
 In clouds that darken all our lands.  
 So swarm'd (in days of old,) the hosts  
 Of *locusts*, in proud *Egypt's* coasts.  
 How does my heart in thee exult!  
 Thou mighty *Babel* that I've built!  
 Here publish I my fix'd decree,  
 That whoso will not worship thee  
 Shall *Antinomian* branded be:  
 To make the place for worship fit,  
 The great CHIEF-PRIEST shall open it;  
 And O, what *pleasure* I foresee,  
 Herein to be enjoy'd by me!  
 Here shall TERTULLUS' tongue dispense  
 His silver strains of eloquence,  
 Devoid of *love* and *gospel-sense*;  
 No harsh expression shall let fall!



No sentence *ungrammatical*  
 Shall grate discordant on the ear,  
 But all be shining, strong, and clear!  
 Bright as the *toy* his finger wears,  
 And graceful as his forehead's *hairs*.

Here some young *ACADEMUS* may  
 From *Bradford* come, to spout away;  
 Here soar aloft with waxen wings,  
 Or walk without his daddling strings;  
 His *metaphysics* smatter o'er,  
 And pour his *philosophic* lore;  
 His snow-white handkerchief display;  
 His wide expanding views convey  
 In thund'ring words of learned sound,  
 That shall the ignorant confound;  
 The language of inspired truth  
 Must not impress his velvet-mouth,  
 Too holy in his modest views,  
 His hearers' chastity t' abuse;  
 His *patrons* here in him behold  
 The wonders of transforming gold;  
 And see to their own hearts content,  
 How well their lib'ral gifts are spent!  
 His *parents* view the joy long-hop'd,  
 From heav'n like some bright angel dropp'd,  
 At once *be-parson'd* and *be-fopp'd*.

Here sage *GAMALIEL*, in his course,  
 Shall hold his *rational* discourse;  
 And in th' apostles *seldom* call,  
 But *never* mention Christ at all:  
 Shall preach on *duties* half the year;  
 The *duty* of the deaf to hear,  
 The *duty* of the dead to walk,  
 The blind to see; the dumb to talk:  
 With solemn consequence and awe,

Shall vindicate the *moral law* ;  
 The *law of works*, as *Sion's rule* ;  
 And send the *world* to *Sion's school* ;  
 His wonderful distinction draw,  
 Of *rule* and *cov'nant* in the *law* ;  
 Shew how *believers* do not stand  
 Under its *curse*, but its *command* ;  
 And while he toils to make this fit,  
 Prove *Christ himself* ne'er under it.\*  
 Witness that night in *M——y street*,  
 To *Pharisees* a sumptuous treat ;†  
 When mov'd with *envy*, *pride*, and *fear*,  
 The *Reverend* monthly *Lecturer*  
 To prove the *law* was *Sion's rule*,  
 There prov'd himself tradition's tool ;  
 A *bungling* workman ! who *destroy'd*  
 The *law* himself—and *faith* made void ;  
 Read o'er each part of sacred writ  
 As would a school-boy jumble it.  
 A *mixture* strange ! with *falsehood* fraught ;  
 Of *sound* and *fury* meaning nought.  
 But what would he not undertake  
 To *prove*, (his honour at the stake)  
 To gain a little shining pelf,  
 And keep a people to himself !

\* That Christ was made under the law, in the VERY SAME SENSE, in which his spiritual seed, whom he came to redeem, where under it, is an obvious truth: Gal. 4.—4, 5. (so says the Assembly's Catechism, question 27, page 200) so, if believers are under the law as THEIR rule, then Christ was not made under it as HIS RULE, for if he was, he must have redeemed them from under it as THEIR RULE.

† A Lecture on the Moral Law. The text was far-fetched from Psalm 119. v. 126. ONLY that the Lecturer might not GLARINGLY appear to be one of those whom Paul had in view, as charging him with being an ANTINOMIAN, when he said, DO WE MAKE VOID THE LAW THROUGH FAITH?

What tribes of *Pharisees* may we,  
 In days to come, expect to see ;  
 Made two-fold worse by *pupils* sweet,  
 Brought up at this *Gamaliel's* feet !

Here *FOPIAN* may act his part,  
 With white-wash'd head; and black-stain'd heart ;  
 Beauteous *without* ! but full, *within*,  
 Of rottenness, and death, and sin !  
 Here, in his pompous lecture rant,  
 On *Time's Improvement* may descant ;  
 On various articles comment,  
 In which time occupied's mispent :  
 But not the time in trussing up  
 A *Reverend Pharisaic Fop* :  
 On *Sin's* sure finding prate about,  
 Yet prove his sin's ne'er found *him* out :  
 On *Selfishness* he may explore  
 Its nature, evil, and its cure ;\*  
 Its dreadful nature well pourtray,  
 That clothes a wolf in sheep's array ;  
 Then make its greatest evil seen,  
 In not supporting him therein ;  
 And since its cure must fall on *man*,  
 According to *his* healing plan ;  
 Each may retort upon this elf,  
 The text, " Physician heal *thyself* ;"  
 An awful sample this betrays  
 Of *sermons* in these *gospel-days* ;  
 Of *Th'ology*, a wretched mass !  
 An empty noise of sounding brass !  
 Nor *law*, nor *gospel*, *works*, nor *grace* ;  
 A piece of *Kidderminster stuff*,  
 Of such the world has quite enough !

\* A sermon preached at Kidderminster.

A selfish *fop* ! a blinded wretch !  
That leads the blind into the ditch.

Here DEMAS, late a wond'rous Priest,  
May lecture once a year, at least,  
To hold his title (*Reverend*,) sure,  
And keep it shining on his door :  
What art thou, *Popularity* !  
That this thy *idol* e'er could be ?  
Sure none of Christ's enlighten'd flock,  
E'er bow'd the knee to this dead stock !  
When in his *popular* career,  
The *King of terrors* did appear ;  
Th' astonish'd *Priest* did trembling stand !  
*Death* ghastly grinn'd ; while in his hand  
He held and shook a dreadful dart,  
With threats to hurl it at his heart,  
And sink him to the burning lake,  
If he his stage did not forsake !  
Swift he descends ! his cowl lays by,  
( 'Twas gain to *live*, 'twas hell to die, )  
Joins with the world ; and now the man  
Makes *silver shrines* for fair *Dian*.

Here CARPUS' talents, long conceal'd,  
Shall up to wond'ring view be held :  
A cunning hunter of the field,  
In chase of *popularity* !  
With *argument* and *sophistry*,  
He gives the truth of God the lie :  
Or, while the *lion* in sheep's dress  
Is out on his *Socinian* chase,  
A *fox* that well supplies his place ;  
Gives us the mighty feasts to see  
Of *natural ability* :  
The seas of *duty-faith* can coast,  
Till *faith* is wreck'd and *conscience* lost.



Here no EVANGELUS shall stand,  
 With his commission in his hand ;  
 To vindicate the truth of God,  
 And his perfections sound abroad ;  
 A *Boanerges* in the law,  
 Who shall its nature truly draw ;  
 It in its *lawful use* enforce,  
 The sinner to *convince* and *curse* ;  
 And, while the Spirit gives the wound,  
 (When pow'r divine attends the sound,  
 And brings the rebel to the ground ;)  
 A *gospel Barnabas* shall prove,  
 And pour the balm of healing love ;  
 Point to Immanuel's bleeding cross,  
 The sinner's life and sweet repose ;  
 Direct his feet to *Sion's* path,  
 And preach *his rule, the law of faith* :  
 Who while his glowing tongue unfolds  
 The myst'ries that the gospel holds,  
 His soaring soul transcends the skies,  
 On love's strong *Eagle*-pinions flies ;  
 With faith's bright eye still gazing on  
 The Angel in the *gospel-sun* ;  
 Leaves *Jays* and *Jackdaws* far below,  
 To *prate* and *chatter* o'er the law.

Some thanks, O God, I give to thee,  
 (For half the praise belongs to me,)

That I'm so *great* and *good* a man,  
 And not an *Antinomian* :  
 Whoever is by *me* esteem'd,  
 A mighty prophet must be deem'd ;  
 But ah ! on whomsoe'er *I* frown,  
 His reputation tumbles down :  
 When preachers in assembly meet,  
 My presence there with smiles they greet ;

And give to *me* the *highest seat* ;  
 My counsel ask'd, is still obey'd ;  
 Such *honour* is to riches paid !  
 (So *Israel* in the wilderness,  
 While *Moses* on *Sinai* was ;  
 A *golden calf* they up did fit,  
 Around their *idol* danc'd a bit,  
 And as their *Saviour* honour'd it.)  
 I pay my tithes to *priestcraft's* laws,  
 In ev'ry place support the cause ;  
*Five-hundred pounds* I've giv'n clear,  
 A *parson-nursery* to rear ;  
 (But ah ! for this, at home, be sure  
 I grind the faces of the poor :)  
 Let who will say the shining deed  
 Did from a *legal* source proceed,  
 By daring, with unhallow'd tongue,  
 To say, *Zaccheus'* deeds thus sprung !  
 The poor and sick I visit still,  
 (But let them pay the *Doctor's bill* ;)   
 And of the gen'rous act can boast,  
 Tho' not my rule to pay the host.  
 As in the way of merchandise,  
 For *by-ends* I can sanction lies ;  
 If any man I've wrong'd by trade,  
 Or false report—I've promise made,  
 Four-fold to him shall be restor'd ;  
 (But never do perform my word.)  
 Still do I lay myself abroad,  
 Abounding in the work of God ;  
 Converting good men, not a few,  
 Erecting chapels for them too ;  
 Nor in my hands let one slip through ;  
 And pay, in fair external shew,  
 The *mint* and *cummin* that I owe ;

For sure the *greater* points these be  
 Of sterling Christianity ;  
 The *lesser* points I do omit,  
 For *Antinomians* only fit ;  
 Their weightier matters leave undone,  
*Judgment* and *mercy* in the Son ;  
 And *faith* descending from above,  
 The gift of everlasting love.  
 Thus zealous of the *law* I walk,  
 And of the *gospel* largely talk ;  
 Its *liberty* I would explain,  
 But how to do it, racks my brain !  
 No persecutions do I meet,  
 Me in the market-place all greet ;  
 No black reproach defiles my name,  
 Nor can my conscience me condemn ;  
 Without no foes, within no fears,  
 With goods laid up for many years ;  
 Soul ! “ eat and drink, and take thy rest,”  
 I shall with peace at last be blest  
 And die securely in my nest.”

Perhaps my *reader's* patience wears,  
 He'll me excuse, as truth declares  
 Of *Pharisees*, they love *long* pray'rs :  
 So to the other side we'll turn,  
 And hear a *contrite sinner* mourn.

## PART II.

THE *Publican* with downcast eyes,  
 With broken-hearted groans and sighs,  
 Smote on his breast, and offer'd there  
 This short but comprehensive pray'r ;

“ *The chief of sinners, Lord, I be,  
O God, be merciful to me.*”

Just so all *Antinomians* pray,  
(Those *falsely* call'd so in *this day*.)

“ Great God ! thou holy, good, and just,  
O hear a *sinner* in the dust !

Prostrate before thy throne he lies,  
Unworthy to lift up his eyes

Towards the glorious dwelling-place  
Of thy unsully'd holiness ;

For by thy *law* myself I see  
A monster in iniquity ;

Its thund'ring curses stun my ears,  
While thee a just God it declares ;

My sins, like mountains for their size,  
Num'rous as stars, and higher rise,

Seem ev'ry door of hope to bar,  
And shut me up in black despair ;

Their aggravated nature, Lord !  
Thee challenge, with thy glit'ring sword,

T' assert the honours of thy throne,  
And thy vindictive wrath make known ;

While that my tears would but incense,  
My pray'rs but call, Omnipotence

With thunderbolts of flaming wrath  
To crush my guilty soul to death ;

With light'nings flash me into hell,  
In everlasting fires to dwell :

While there thy wrath did me consume,  
In my damnation's righteous doom

Thy justice would be glorify'd,  
Though sav'd were all the world beside :

But, O be *merciful* to me !  
The blood of Christ is all my plea ;

The *gospel* gives me ground to hope,



Nor can my soul its claim give up ;  
 I'm thirsty, heavy-laden, faint,  
 With hunger and with labour spent ;  
 To *such* its promises are made,  
 And *such alone* with them may plead :  
 On sin's dark mountains I am toss'd ;  
 But Jesus came to seek the *lost* ;  
 Sinners to save, from heav'n he came ;  
 And I the *chief* of sinners am :  
 I'm lep'rous, loathsome, and unclean ;  
 His blood can cleanse from ev'ry sin,  
 And though my soul's of scarlet glow,  
 Can make it white as mountain-snow :  
 Christ, *not* the righteous came to call,  
 And I've *no righteousness* at all ;  
 He *freely* brings salvation nigh,  
 And I've *no money* it to buy ;  
 For long I toil'd beneath the law,  
 When something of its pow'r I saw,  
 A legal righteousness to raise,  
 To recommend me to thy grace ;  
 And vainly thought why I before  
 Did not obey the precept more,  
 Was not the weakness of my hands,  
 But ignorance of its demands ;  
 Till brought, at last, this truth to know,  
 That I can nothing, nothing do ;  
 Could heav'n be gain'd by *one* good thought  
 Of mine, I find I have it not :  
 A helpless, guilty wretch am I !  
 Here at thy feet condemn'd I lie ;  
 Save, or eternally I die !  
 O save me for thy *mercy's* sake !  
 The only plea I have to make ;  
 The grace is *sov'reign, rich, and free,*

O magnify its pow'r in me !  
 And since the *work* is thine alone,  
 The *glory* will be all thy own ;  
 While angels that with rapture burn,  
 To see a wand'ring sheep return,  
 Will strike their harps with sweet amaze,  
 And sing, "*A sinner sav'd by grace.*"

Through Jesus, thy beloved Son,  
 Well pleas'd in him, with what he's done,  
 Thy *mercy* can to sinners flow  
 In rivers that no limits know ;  
 And thou be just and holy too.  
*Mercy* and truth in Jesus meet,  
 And Jesus is thy *mercy-seat* :  
 Complete atonement he has made,  
 Law-charges honourably paid ;  
 The law's demands he has obey'd,  
 Its holy precepts magnify'd,  
 Vindictive justice satisfy'd,  
 That sinners might be justify'd ;  
 And now, for righteousness, he stands  
 The *end* of all the law's demands ;  
 While all that on his name believe,  
 This gift of righteousness receive.

O gracious God ! thy Spirit send,  
 My hard, my stubborn heart to rend ;  
 Into my soul new life to breathe,  
 And in me work the work of faith ;  
 In me to take up his abode,  
 And witness I'm a child of God :  
 Thy Son within me to reveal,  
 The hope of glory there to dwell ;  
 The blessings of thy grace t' impart,  
 And seal those blessings on my heart.

He comes ! he comes ! celestial Dove,  
 With life, and light, and faith, and love ;

And ev'ry blessing from above ;  
 And while he makes the Saviour known,  
 And kindly seals me as thy own,  
 His glory manifested is,  
 The *earnest* of eternal bliss ;  
 I feel his mighty pow'r within,  
 Subduing unbelief and sin ;  
 The burden falls from off my heart,  
 My chains dissolve, my fears depart ;  
 I rise to light and liberty,  
 And "*Abba, Father God,*" I cry ;  
 My soul with faith in Jesus blest,  
 Believes and enters into rest ;  
 Of my salvation satisfy'd,  
 Though damn'd were all the world beside.

In Christ my Lord, I stand complete,  
 He is the Rock supports my feet ;  
 Wash'd in the fountain of his blood,  
 And made the righteousness of God  
*In him*——in him alone, I'll boast,  
 My life, my glory, and my trust :  
 Who to my charge a sin shall lay ?  
 His blood has wash'd them all away :  
 What tongue in judgment 'gainst me rise ?  
 His righteousness me justifies :  
 Where, *Justice*, can thy light'nings dart,  
 Thy thunders fall, to reach my heart ?  
 On him, beneath the law's dread curse,  
 The storms of vengeance spent their force ;  
 Nor can they on my soul now fall ;  
 Christ hides and shields me from them all.

My soul, be joyful in thy God,  
 And sound his glorious grace abroad ;  
 He with rich garments clothes thee fine,  
 And in salvation makes thee shine ;

Thee covers with the splendid dress,  
 The robe of his own righteousness.  
 Hosanna to th' Incarnate Word,  
 To David's Son, and David's Lord !  
 Who took my nature to his own,  
 That for my sins he might atone ;  
 All glory to the Son of God,  
 Who wash'd me from them in his blood :  
 Salvation to the dying Lamb !  
 Sweet hallelujahs to his name,  
 Who bore my sin, wrath, guilt and shame :  
 Blessing and honour, praise and pow'r,  
 Crown his dear head for evermore.  
 Bless, O my soul, the God of love,  
 Who makes thy sins and pains remove ;  
 Redeems thy life from hell's abyss,  
 And crowns thee with immortal bliss ;  
 On wings of mercy bids thee rise,  
 And, as an eagle, mount the skies,  
 To the fair fields of Paradise.

Thou HOLY SPIRIT ; promis'd bliss !  
 Whose great prerogative it is  
 The things of Christ to take, and shew  
 Them to God's people here below ;  
 With unctious light t' anoint their eyes,  
 Their souls with holy fire baptize ;  
 T' exalt the Saviour in his grace,  
 And sinners in themselves abase ;  
 Teach me to pray, for only thou  
 Can'st teach for what to pray ; and how :  
 Lead me into myself, to see  
 And know myself, how vile I be !  
 Lead me to Christ, on him to live,  
 And from his fulness grace receive ;  
 Redemption, wisdom, righteousness,



And sanctifying holiness ;  
 Reveal these blessings thro' his blood,  
 And shed abroad the love of God.  
 O lead me into truth divine !  
 And on the sacred pages shine :  
 Make, with thy smile, the desert bloom  
 With *Sharon's* rose of rich perfume :  
 Make, with thy touch, the mountains bow ;  
 And wine, and milk, and honey flow,  
 To cheer the thirsting vales below :  
 Bid fountains rise, and waters roll  
 In streams of life, to glad my soul :  
 Bend, to my taste, the fruitful boughs  
 That everlasting love produce ;  
 And cov'nant-blessings, all divine !  
 In clusters sweeter than the vine ;  
 And while I hear the turtle's voice,  
 O make the pilgrim to rejoice.

The *Gospel* ! Sion's heav'nly law ;  
 Let this my admiration draw,  
 This, like the ladder *Jacob* saw ;  
 Where love descends to dwell with men,  
 And thence ascends to God again :  
 Give me its glorious truths to see,  
 So many shining steps to be,  
 By which in knowledge, faith, and love,  
 My soul may climb to God above :  
 'Tis by thy light that light I see,  
 To read each gospel mystery ;  
 From lesser things to greater rise,  
 To higher still, to lift my eyes :  
 The sacred streams, by thee, I'm led  
 To trace up to their fountain-head :  
 Has man, so ruin'd by the fall,  
 To good no *will* nor *pow'r* at all ?

The *work of grace* in him begun,  
 Must be of *God*, and *God alone* ;  
 And if in some it ne'er takes place,  
 This shews *discriminating* grace :  
 Why some are *call'd* and *justify'd*,  
 Is, Christ the Saviour for them *dy'd* ;  
*Chosen* in him, their cov'nant-Head,  
 On him were their transgressions laid ;  
 Why to salvation they were chose,  
 Is, God *predestinated* those ;  
 His *love*, predestination's cause :  
 He lov'd, because he love them *would*,  
 Because it in his sight seem'd *good* :  
 God's *sov'reign pleasure* and *good will*,  
 Thus crowns the whole—and works it still :  
*Eternal love*, no change that knows,  
 The fountain whence Redemption flows ;  
 Its gladd'ning streams descending thus,  
 We love him 'cause he first lov'd us.

My strength in th' inner man renew,  
 The man that thou hast form'd anew,  
 And the old man of sin subdue ;  
 For ah ! within I groaning feel  
 Corruption is corruption still,  
 And will be so, do what I will :  
 For by thy light I plainly see,  
 Within me there two armies be ;  
 A carnal nature and divine,  
 The flesh and spirit, grace and sin ;  
 The one can never be defil'd,  
 The other never reconcil'd :  
 The flesh its enmity retains,  
 (No spark of holiness contains,)  
 And by the law its war maintains ;  
 So that, while sin attempts to reign,

And bind me in its galling chain,  
 The good I would, I cannot do ;  
 The ill I would not, oft pursue ;  
 Which makes me cry, " O wretched man !  
 Deliver me from sin who can ?"  
 But thanks to God, thro' Christ my Lord,  
 Thou dost deliverance afford ;  
 Free from the law, the strength of sin,  
 Thro' Jesus' righteousness brought in ;  
 Led forth by thee, where grace does reign,  
 No more shall sin dominion gain.

With that o'ershad'wing pow'r of thine,  
 Invigorate the spark divine,  
 The hidden man, new born of thee,  
 That never can corruption see ;  
 In Jesus' image form'd express,  
 In knowledge and *true* holiness :  
 Blow, heav'nly south-wind ! on the place,  
 The implantation of thy grace ;  
 Call forth each grace that dormant lies,  
 Into fresh act and exercise ;  
 So shall I, blest with strength divine,  
 Arise, and shake myself, and shine  
 In heav'nly light—from bondage free,  
 Expatiate in my liberty ;  
 Breathe the pure life of saints above,  
 Grow up in Christ in faith and love ;  
 And bear rich fruits, whose fragrant smell  
 Shall please my God and Father well :  
 So shall the *old man* with is deeds,  
 (Where carnal heart contains the seeds  
 Of ev'ry sin—whose outward dress  
 Is *pharisaic* holiness ;  
 With fleshly love, faith, hope, and zeal,  
 A law-devout *Arminian* still,

A rebel 'gainst the grace of God,  
 A *fiend* at home, a *saint* abroad ;)   
 Be under kept—till that blest hour  
 Which fully frees me from his pow'r.  
 Thus while I turn my eye within,  
 And view this seat and sink of sin,  
 Of all that's hateful and unclean ;  
 Jesus is precious in my eyes,  
 His grace and holiness I prize,  
 His pow'r, by sweet experience know,  
 To save my soul from ev'ry foe.

Blest Paraclete ! still let me prove  
 Thy mighty energy and love !  
 When barren and unfruitful grown,  
 Shed thy bedewing influence down ;  
 When in the wint'ry gloom I sit,  
 Revive my soul with light and heat ;  
 Or mourning lie in deep distress,  
 Do thou apply the promises  
 With pow'r divine, and lift me up,  
 And set me on the mountain-top :  
 And since thou never wilt me leave,  
 Thee never, never let me grieve.

Thou dear Incarnate SON OF GOD !  
 Who left the heav'n of thy abode,  
 To live on earth a life of pain,  
 Despis'd, reproach'd, condemn'd by men ;  
 By wicked hands to yield thy breath,  
 And die an ignominious death :  
 Who came to do thy Father's will,  
 Eternal counsels to fulfil ;  
 Who for me in my law-place stood,  
 And agoniz'd beneath the load  
 Of wrath and vengeance, due to me,  
 In sorrowful *Gethsemane* ;



And carry'd thence my pond'rous guilt  
 To *Calv'ry*, where thy blood was spilt,  
 That put an end to all my sin,  
 And righteousness for me brought in :  
 Who burst the bars of death, and rose  
 Triumphant o'er thy hellish foes ;  
 Brought immortality to light,  
 Ascended up to mansions bright,  
 And in the heav'ns dost ever live,  
 The blessings of thy love to give ;  
 The King of Glory, Prince of peace,  
 Exalted on a throne of grace :  
 O ! from thy high and dazzling throne,  
 Sweet Saviour, bend thy presence down ;  
 And as thou interceding art,  
 Dear Lord, in thy compass'nate heart,  
 Remember me, a rebel base !  
 A poor dependant on thy grace !  
 My great High-Priest before the throne,  
 Whose blood prevails for all thy own ;  
 Still let me hear its pow'rful pleas,  
 Within my conscience speaking peace.

My bless'd Redeemer and my King,  
 Who did my feet to *Sion* bring,  
 When under *Sinai's* mount I stood,  
 Trembling beneath the law of God,  
 To *Adam* giv'n, by *Moses* sent,  
 The law of nature's covenant :  
 My *Surety* thou for me did stand  
 Under its *curse* and its *command* ;  
 Its precepts did fulfil for me,  
 And bore its dreadful penalty ;  
 And thus redeem'd my soul (of course,)  
 From under its *command* and *curse*.  
 As was my sin *imputed* thine,

So is thy righteousness made mine ;  
 In thee, the Lord *my righteousness*,  
 I'm freely justify'd by grace :  
 By faith I have a full release  
 From all the law ; with God I've peace,  
 And from my own vain works I cease :  
 Dead to the law, from sin made free,  
 I live to God by faith in thee,  
 Who liv'd, obey'd, and dy'd for me.  
 Rule me with *Sion's gentle law*,  
 Let this my *new* obedience draw ;  
 The glorious *Gospel* of thy grace,  
 Where God unfolds his brightest rays,  
 And *all* his attributes displays ;  
 The law of life, of love, and faith,  
 That saves from terror, guilt, and death ;  
 The law that makes God's children free,  
 The perfect law of liberty :  
 Lord, open thou my eyes, to see  
 The wond'rous things that in it be ;  
 And at thy feet still let me sit,  
 Hear, and believe, and practise it.

O let thy Spouse, betroth'd in love,  
 Thy everlasting kindness prove ;  
 Do thou her weaknesses sustain,  
 On my Beloved let me lean ;  
 And thro' the wilderness depend  
 On thee, my Husband and my Friend.

Dear Shepherd of thy helpless sheep,  
 Whose eyes no slumber know, nor sleep,  
 Do thou my soul in safety keep  
 From the infernal *lion's* pow'r,  
 That seeks to shake, or to devour ;  
 And rav'ning *wolves* in sheep's array,  
 That nightly prowl in quest of prey :

From *vipers* blind, from *adders* deaf,  
 And from dumb *dogs* preserve me safe.  
 Lead me in pastures of thy grace,  
 Near living streams my soul solace;  
 And guide me to thy heav'nly fold,  
 That I thy glory may behold:  
 For on thy promise I depend,  
 That thou wilt love me to the end;  
 That none shall pluck me from thy hand,  
 Though earth and hell my soul withstand.

By whatsoever name I trace  
 Thy *mercy* in thy word of grace,  
 Just suited to a *sinner's* case,  
 Whatever office thou dost bear,  
 That thee to sinners doth endear,  
 By each, by all, I'd thee entreat  
 That in them I may find thee sweet.  
 Be precious, Jesus, to my heart,  
 In all that to thy saints thou art;  
 My wisdom, strength, and righteousness,  
 Redemption, grace, and holiness,  
 My light, my life, my God, my all  
 In heav'n, or on this earthly ball;  
 The ocean where my graces roll,  
 The rock and centre of my soul:  
 Let me in thee, my soul's rich prize,  
 Walk, stand, fight, triumph, and rejoice;  
 Count all things loss for thee, my Lord.  
 And for the knowledge of thy word,

Conformable unto thy death,  
 Dear Jesus, let me sit beneath,  
 And gaze on, thy empurpled cross;  
 And turn from all beside as dross:  
 O let my soul, in wonder lost!  
 Glory in this, my only trust;

To *sinner*s sav'd, their only boast :  
 (To *Pharisees* a stumbling-block ;  
 To *mongrels* an offensive rock.)  
 Here, while I view the mingled tide,  
 To hate my sins that pierc'd thy side,  
 And mourn my Saviour crucify'd :  
 Dead to the world, sin, and the law,  
 Here heav'nly life and vigour draw ;  
 My wing'd affections borne above,  
 Thy resurrection's pow'r to prove :  
*The cross of Christ and Calvary !*  
 My motto this, my song shall be ;  
 Here bind my soul with cords of love,  
 Nor ever let me hence remove ;  
 Or only to *Gethsemane*,  
 Of suff'rings to partake with thee ;  
 To view with mournful sympathy  
 Thy agony and bloody sweat,  
 When vengeance and compassion met,  
 And bruis'd that sinless soul of thine,  
 To make my face in glory shine.

Make me thy faithful foll'wer still ;  
 In patience, meekness, love, and zeal ;  
 Bear persecution for thy cross,  
 And all its enemies expose ;  
 Go forth without the camp to thee,  
 Honour'd with thy reproach to be ;  
 With thy reproach, myself count blest  
 With greater wealth, than if possess  
 Of all the treasures of the East.

Save me from pride, curs'd root of ill !  
 And make and keep me humble still :  
 Save me from fleshly charity,  
 (Sad fruit of man's depravity !  
 Strange fire ! that men present to thee)  
 That truth would sacrifice for ease,



And for men's honour, men would please :  
 And let me walk in truth and love,  
 In Charity thou dost approve,  
 Whose origin is from above ;  
 That still believes in all thy word,  
 Hopes all the promise of the Lord  
 And well endures affliction's load,  
 While trav'ling in the thorny road ;  
 Rejoices in the truth alone ;  
 God's glory seeks, and not her *own*.  
 Save me from devils in disguise,  
 Their doctrines, errors, and their lies ;  
 And to salvation make me wise ;  
 And since the truth hath made me free  
 From bondage and iniquity,  
 O ! make me zealous to defend  
 The truth, and for the faith contend ;  
 Tho' men and devils both blaspheme ;  
 Tho' *brawling Pharisees* condemn,  
 And *mongrel Ishmaels*, worse than them,  
 (*Religious Infidels* !) defame  
 My character, and hate my name.  
 Save from the world with all its snares,  
 From all the smiles and frowns it wears !  
 From earthly and from hellish foes ;  
 And save from *this*, far worse than *those*,  
 A carnal and deceitful heart,  
 That ever takes the tempter's part.

I look to thee for all, blest Lamb,  
 I nothing have, and nothing am ;  
 Without thee, I can nothing do,  
 But with thee, all things can go thro'  
 Against my foes I cannot stand,  
 Support me with thy mighty hand ;  
 Be with me in the wat'ry deep ;  
 In fiery trials near me keep ;

In death's dark valley be my stay,  
 And gild my path to endless day ;  
 And when among the saints above,  
 Around thy throne of light and love,  
 I sing with an immortal flame,  
 The song of Moses and the Lamb ;  
 I'll give the glory to FREE-GRACE,  
 My convoy to the happy place ;  
 Salvation will ascribe to this,  
 That brought me to the realms of bliss :  
 To *grace* the glory shall be giv'n,  
 That tunes the golden harps of heav'n ;  
 Strikes the full chorus of the skies,  
 While swelling hallelujahs rise  
 To crown thy head, Immortal Lamb !  
 And glorify the great I AM.  
 There, while I fall before thy throne,  
 And cast my crown of glory down,  
 And worship thee with joys unknown ;  
 Or crown'd before thee praising stand,  
 A palm of vict'ry in my hand ;  
 The rapt'rous vision of thy face,  
 Thy sweet beatific embrace,  
 Shall pour ineffable delight,  
 In heav'nly bliss absorb me quite ;  
 While I in full fruition prove  
 The heav'n of everlasting love ;  
 In that wide ocean bathe my soul,  
 Long as eternal ages roll.

*Amen*, Lord Jesus, quickly come,  
 And take me to my heav'nly home,

Bless'd GOD AND FATHER of my Lord,  
 In cov'nant-Majesty ador'd  
 By all thy saints : whose sov'reign will  
 (In all thy actions righteous still,)

To bliss predestinated me,

Before thou bad'st Creation be :  
Who chose and blest me in the Lord,  
The Lamb, ere thy omnific Word  
Spake light from out of gloom profound,  
Or angels sung thy throne around :  
Who with thy everlasting love  
Did draw my soul, thy grace to prove :  
Who rich in mercy, lov'd me e'en  
When dead in trespasses and sin ;  
And did thy love to me commend,  
When thou thy darling Son did send  
To die for me, a rebel vile !  
And me, thy foe, to reconcile ;  
Who quicken'd me with Christ my Head,  
And with him rais'd me from the dead ;  
Rais'd from the dunghill, with thy sons  
To sit in Christ, on heav'nly thrones :  
Father of mercies ; God of grace !  
To thee immortal thanks I raise,  
For Christ, thy gift unspeakable,  
In whose bright kingdom now I dwell ;  
Since thou hast broke sin's dreadful chain,  
Releas'd me from hell's gloomy reign,  
And made me (in thy Son complete,)  
To dwell with saints in glory meet.

As Christ for all my faith receiv'd,  
When I at first, thro' grace, believ'd,  
So may I walk in him by faith,  
Victorious o'er sin, hell, and death ;  
Still look to him for all I need,  
And find his grace still free indeed.  
As all that's ill belongs to me,  
And all that's good must come from thee,  
Work in me, by thy Spirit, still,  
All the good pleasure of thy will ;  
The work of love, the work of faith,

And patient work of hope till death,  
In Christ the Son of thy delight,  
Well-pleasing in my Father's sight :  
And make me worthy walk of thee,  
And of the grace that called me,  
In wisdom and simplicity.  
O may I, as a son of God,  
Adorn the privilege bestow'd ;  
My holy calling ne'er debase,  
By aught that would reproach thy grace ;  
Nor e'er degrade my heav'nly birth,  
By grasping vanities of earth.  
Should my deceitful heart e'er draw  
Me to forsake thy gracious law ;  
Grant me the blessings of thy rod,  
My heav'nly Father and my God ;  
My wand'ring soul in love restore,  
And make me learn to stray no more :  
For since no good, in me, did move  
Thy mind that thou should'st me e'er love,  
No reason can assigned be,  
Why thou should'st take that love from me :  
No ; life nor death, nor hell, nor sin,  
Nor pow'rs without, nor pow'rs within,  
Shall make thy faithfulness remove,  
Or separate me from thy love.

Give me to justify thy ways,  
In nature, providence and grace ;  
With resignation to thy will,  
To own thee wise and gracious still ;  
To know that thou alone art God,  
And all is working for my good.  
O ! guide me with thy counsel here ;  
Preserve my feet from ev'ry snare,  
And to thy heav'nly glory bring  
My soul, thy praises there to sing ;



To bow with all the ransom'd race,  
 And dwell for ever near thy face.  
 " Dear Father, let me never be  
 " Join'd with the boasting *Pharisee* :  
 " I have no merits of my own,  
 " But plead the suff'rings of thy Son."

~~~~~  
 THE GOSPEL, (*called*) ANTINOMIANISM.
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LET *Jews*, who of the law do boast,  
 Revile the Saviour's cross ;  
 And *Gentiles*, who in wisdom trust.  
 Esteem it foolishness.  
 But God forbid that we should pride.  
 In aught but this below ;  
 By which, with Christ, we're crucify'd  
 To sin, world, and the law.  
 Here pow'r and wisdom join to save  
 Believing fools *alone* ;  
 Without the wisdom that they have,  
 Or goodness of their own.  
 Our sins commend God's righteousness ;  
 His truth through sin abounds  
 Unto his glory—while his grace  
 Our whole salvation crowns.  
 Shall we forbear to preach this truth,  
 'Cause *Pharisees* will draw  
 This vile conclusion from our mouth,  
 That we make void the law :  
 And sland'rously report abroad,  
 Affirming we maintain,  
 " Let us do all that good may come,  
 And sin that grace may reign ?"

These *hypocrites*, whose wanton lust  
 Thus turns the gospel wrong,  
 Prove their ordain'd damnation just,  
 Nor will it slumber long.

Do we make void the law through faith ?  
 Forbid it, God of grace !  
 Yea, we establish all it saith,  
 In Christ our righteousness.

What ! shall we sin that grace may reign ?  
 Dear God ! forbid the thought :  
 How shall we that to sin are slain,  
 To live therein be brought ?

Not under law, but under grace,  
 We prove the promise true ;  
 For sin no more dominion has,  
 For grace does it subdue.

Is the law sin, then ? God forbid :  
 (Who could by sin, sin know ?)  
 'Tis holy, just, and good indeed !  
 But can no mercy shew.

Do men that preach God's grace in truth,  
 With persecutions meet ?  
 This but confirms the sacred word,  
 For so they Paul did treat.

Do some that own the Saviour's name,  
 Indulge themselves in sin.  
 Let not the gospel bear the blame,  
 Its law's are pure and clean.

A SUPERNOMIAN.

FINIS.

# LETTER

TO

SAMUEL JONES LOYD, ESQ.

BY

ITHURIEL.

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"———No falsehood can endure  
Touch of celestial temper, but returns  
Of force to its own likeness ; up he starts,  
Discovered and surprised."

MILTON.

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1832.





## LETTER

TO SAMUEL JONES LOYD, ESQ.

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SIR,

**W**HEN a witness is placed in the box to prove any fact, it is the business of counsel to elicit the truth, and if he find any evasion or shuffling, so to frame his questions as to knock down the fence behind which the evasive shuffler attempts to screen himself. On a former occasion you experienced the inconvenience of having to reply to blunt questions, and I do not wonder that you dare not again place yourself in a situation in which they may be put to you ; and that you rather chuse to surround yourself with friends and dependents, to deliver a precomposed oration, cunningly designed (for with one like you cunning is the substitute for wisdom) by high-sounding general professions of liberality to remove the unfavourable impressions which were created by your blundering and disingenuous replies. As I have you not in the witness box to cross-examine you ; as you have preferred a packed audience to the ordeal which waits on *viva voce* testimony in open court, I am compelled to take your written deposition as the subject of a rigid examination and of comparison with your oral admissions, when, on a day fatal to your own pretensions, you ventured to give the public an opportunity of asking what you meant by your vague generalities. If my comments should be characterised by undue severity, an apology may be due to the public, but not to you ; for cunning and disingenuousness place the man who descends to them beyond the pale of courtesy.

You say that the honour done to you by the acclamations that sounded in your ears at the dinner given by you to your supporters, "was of no common kind." No indeed it was not. Acclamations from a company, saving and excepting some who were present for no other reason than their dependency upon your bank, and some epicures for the good things you had provided for them, composed exclusively of the known enemies of reform, ringing in the ears of one professing to be a reformer, was indeed no "ordinary civility." And what a prostration of moral feeling was exhibited in your "pure, deep, and fervent gratitude" for acclamations, raised not because your professions were believed to be sincere, but because the tory acclaimers knew that, whatever you professed, your heart was with them! No, no, Mr. Loyd, you knew well that it was not the "character of the public principles which you PROFESSED," that procured you the boisterous acclamations of the enemies of public liberty—it was the character of the principles which they knew you FELT—and this unequivocal declaration of their disbelief in your sincerity you regarded as a compliment! A compliment it was, amply deserving of that "clear, distinct, and *unreserved statement*" with which in return you favoured your company! I will by and by examine the clearness, the disinterestedness, and the unreservedness, of your statement; but in the mean time allow me to notice your estimate of the assembly before you. You said, "a fitting opportunity" was afforded you of "clearing away doubts;" that a candidate addressing an intelligent and reflecting constituency, could not conduct his canvas by any other means so proper and legitimate; and that your determination was "to appeal *solely* and *exclusively* to *their* reason and to *their* judgment." I doubt not the fitness of the opportunity; and the company doubted not that THEY were the "thinking, reflecting, and discriminating men to whose reason and judgment your appeal was exclusively to be made. You were safe when you appealed to the members of the PITT CLUB; you felt safe when you looked around you upon an assembly unalloyed by the presence of one single friend of liberty;

you felt safe, surrounded by men who all their lives had not only been the enemies of reform, but the bitter persecutors of reformers; you felt safe when you saw in the president's chair, one who in office had assumed a power which even in Austria is without parallel, in forbidding an individual to enter Manchester because that individual was an advocate of reform; you felt safe when on looking to the bottom of the tables, you saw three vice presidents, each of whom had distinguished himself in the endeavour, by act of parliament, to prevent his fellow-townsmen from having any thing to say in the management of their own affairs; you felt safe when you appealed to the "intelligent" Mr. Wanklyn, and the "reflecting" Captain Grimshaw, and the "thinking" Mr. Garnett, and the "discriminating" Mr. Bradshaw. Yes, you chose a safe court of appeal! With men like these around you, you found "fit audience though few." And you needed *such* a court to palm off your vague generalities as a full, clear! DISTINCT!! and UNRESERVED!!! statement of your principles!

With such audience, a definition might easily be passed off as a principle. Accordingly you are found telling them "that reform is an all-pervading principle of purification"—a means in the first place (for I take your own order) "to maintain the throne;" in the second place "to uphold the various orders of the state;" and lastly, "to give contentment and tranquillity to the people." There was no one present to ask you what EXTENT of reform was necessary to produce such effects. But lest your tory friends should have forgotten that you had, on the Clarendon bowling-green, declared against the ballot, and against the repeal of the septennial act, and against any thing that went *farther* than the bill, and lest they should suspect that your reform "principles" carried you even *so far* as the bill went, you took care to tell them, that you had "DOUBTS" as to the expediency of some of its details, confessing at the same time, that "time and discussion" had "SINCE" cleared these doubts away. Now, Mr. LOYD, the *time* of your conversion is worth knowing; but that particular formed no part of your "*unreserved* statement." We all

know that at whatever time your "doubts" were removed, you did not come to us, and aid us in the struggle for that elective right which you now come to ask us to exercise in your favour. We knew nothing of your conversion till the BATTLE was FOUGHT and WON; and then when we had a privilege to exercise, and an honour to confer, you come amongst us as a convert, throwing up your cap for a victory to which you had contributed nothing either in word or deed, congratulating us on the attainment of a "glorious civic crown," of which we might have been deprived till doomsday, if the procuring of it had depended upon the moving of even the little finger of your hand, and asking us to place that "bright crown" on YOUR head! You objected to the DETAIL of the bill only! Miserable subterfuge! Did you not at the Clarendon bowling-green examination admit, by refusing to answer the question, that had you been in the house you would have voted against the second reading of the bill? Why, that second reading was CARRIED BY A MAJORITY OF ONE, and *had you been in the house in the room of a reformer*, it would have been REJECTED BY A MAJORITY OF ONE. And yet you have the effrontery—the unblushing effrontery, to ask us to give you those votes, of which, had you been unfortunately in the house, *your single vote would have deprived us!*

So much for your friendship to the cause of reform. Let me examine your "allusions" to the consequences that may be anticipated to flow from that great measure which you by your vote, thrown into the borough-mongering scale, would have destroyed. You *first* advert to the CHURCH, and admit that SOME new regulations are requisite. You admit that pluralities and non-residences must vanish, but that the clergy "must be justly and adequately remunerated, and those *who are made to preside over them* must receive such reward as shall maintain their respectability and character in society;" and you add that as such change "will reconcile every hostile feeling, and at once extinguish the idea of changes carried to a greater extent," it will not be requisite to make any other change with regard to church property, than in its distribu-



tion, your opinion being that "*it will not be more than adequate*" for the pay of the clergy! And is there, as Cobbett would say, any man with a head upon his shoulders, except the Grimshaws and the Wanklyns, who believes that any mere change in the DISTRIBUTION of church property will now satisfy the people of England, and Ireland, aye or of Scotland, where though they have for two centuries been rid of tithes, the mischiefs of even the purest and best of church establishments are every day becoming more and more obvious to the people?

From the Church to the POOR LAWS—a natural transition, on the doctrine of the association of ideas, if you know any thing of the fact that a third of those tithes which you think are now no more than adequate to the support of the clergy, were once the property of the poor, while another third was appropriated to the repair of churches, and for other expences which now form the excuse for the infliction of church-rates. And here you tell us only of a "vicious administration" of the laws, and that "friends of your own" are closely engaged in enquiring how they may be amended. Heaven preserve the poor from the amendments of your friends! Lawyer Scarlett was also an amender of the poor laws. He was for enacting that the children of persons who might marry after a certain date, should have no right to parish relief, though they might be dying for want of food. But thanks to the humane English public who saw no justice in permitting the labourer to die in the midst of the abundance his toil had produced, the lawyer's starvation scheme was defeated. And so I trust will your's be, Mr. Loyd; for till I see something more "clear and distinct" from you about it, I shall take the liberty of believing your scheme to be better framed to save the pockets of the rich, with whom are all your sympathies, than to add to the comforts of the poor, to whom as you deny political, you are exceedingly likely to deny natural rights.

After securing to the church all its present property as no more than adequate to its merits, and effecting some Lawyer-Scarlett-like amendment of

the poor laws, you will turn your attention to our FINANCIAL CONDITION many thanks to you for the condescension! You say you will be a firm and undeviating advocate—for what?—“First for a clear exposition of the public accounts”! What more, good banker?—“Secondly, for a rigid and searching INQUIRY into the best means by which *efficient* services can be rendered to the public consistently with a *just* and reasonable economy!” What more, most excellent economist?—“And thirdly, for such an examination into, and revision of, our system of taxation, as shall render it—*more consistent than it now is with the true principles of that subject!*” Well! Here, then, is your “full, clear, distinct, and unreserved statement” of what you will do to reduce the public expenditure! I believe it to be so. You will “firmly,” aye, most “undeviatingly” demand “CLEAR ACCOUNTS;” you will have a rigid “INQUIRY” here, and a searching “EXAMINATION” there; you will have some of your “own friends,” when the poor-law commission is over, put in as accountants, and inquirers and examiners; and the overburthened people will have the satisfaction of knowing, that though they pay rather more taxes than before, there is a very careful examination going on into the state of their affairs! The patient if he die, will die with the comfortable assurance that the doctors up stairs are in close consultation on his case.

Omitting all notice of the CORN LAWS and FREE TRADE, as subjects totally unworthy of consideration amongst the “thinking,” and “intelligent,” and “discriminating” men, whom your Toryism and your Turtle drew around you; and passing over the MONETARY SYSTEM, as equally beneath the attention of the Grimshaws and the Wanklyns; and saying not one word of UNMERITED PENSIONS, or SINECURE PLACES, you turn to IRELAND, and indulge in some common-place lamentation on its misery. And to what do you attribute that misery? Why to the laws not being administered “AGAINST all classes.” What an admirable elucidation this single word “AGAINST” furnishes us of the qualities of your head and heart! The word

LAW suggests no idea to you but of PUNISHMENT ; and evil arises, you think, because the punishments have not been impartially inflicted ! Let no one say you use the word accidentally, for you repeat it again in stating that the cure is, " firmly and RESOLUTELY," to administer the laws " AGAINST all classes of the people ! " And yet you, who can see no distinction between BENEFICENT laws and PENAL STATUTES, between a law for instance which should enact that an Irish labourer shall not starve in the midst of abundance, and one which enacts that he shall be transported if he be found out of his own house after sunset—you who thus regard laws, aspire to be a law-maker, and men there are besotted enough to think you qualified for the task !

From Ireland you pass to the COLONIES, and come to what you call " the difficult and delicate subject of slavery." Aye, to men of your cast of mind, it must be matter of no slight " difficulty " to know how to do justice to the oppressed ; and matter of very great " delicacy " how to make the oppressor quit his grasp. But " national crime," you say, " must be expiated by national sacrifice." Aye, it is easy to guess what this means. The " national crime " is the encouraging of tender-hearted planters charitably to keep black men, to their own great loss ; and the " national sacrifice " is to give them COMPENSATION for releasing them from the burthen ! If this be not what you mean, perhaps you will condescend to set me right. In the spirit of the old injunction, which says that every one should have his due, I should be sorry to wrong even the devil by entertaining a worse opinion of him than he really deserves.

I have gone over your " full, clear, distinct and unreserved statement,"—that statement which your allies of the *Guardian* and *Chronicle* (*par nobile fratrum !*) deem so exceedingly satisfactory ; and which the Bradshaws, the Grimshaws, the Wanklyn, the Sharps, the Crosses, the Fieldings, and other tories, and friends of Hope, the avowed tory candidate—crammed with the delicate viands, and heated with the generous wines which, in defiance of the treating act, you and your uncle bestowed

upon them--heard with vociferous and long continued and frequently renewed applause. I have gone over it, and I wonder not that it elicited conservative approbation and ultra tory admiration. I wonder not that Mr. Bradshaw, an enemy of reform all his life time, in a speech which your chosen organs have suppressed, because they were ashamed to let the damning declaration go forth to meet the eye of an indignant public; I wonder not that he should express his conviction that you "WOULD NOT GO TOO FAR!" It was just the sort of address which they might expect from the man who would have voted against that bill which they regard with horror, as the first blow at the system which they have always supported with desperate fidelity; and it was doubly acceptable to them from its being full of those hypocritical professions which led them to believe that they should be enabled to send to Parliament, a bitter enemy of reform under the mask and disguise of a reformer.

It is enough for the public that you satisfied these men. THEIR approbation is condemnatory enough without making you further responsible for their fooleries. But they drank your FATHER'S health; they dragged HIM from that obscurity in which it would have been well for him to remain, and you re-echoed their praise. Filial affection is a respectable virtue even in bad men, and the sordid son might justifiably reverence the sordid sire; but when you, Mr. Loyd, in your zeal to magnify the virtue of the "family of the Loyds," moved your maudlin hearers to tears over their cups, with your well dissembled shew of deep feeling, in talking of the sentiments you had from childhood imbibed in favour of Manchester, you forgot the possibility that an imprudent adulator might send forth from his venal press the expression of your dissimulated sensibility, to that public which knew well how LEWIS LOYD rewarded those who were the friends of his youth, in the place from whence he and you have drawn your enormous wealth. The public knew that Mr. Saml. Jones, whose residuary legatee you have become, in the remembrance that your father when a poor Unitarian Minister, on a salary of some sixty pounds a year, was deeply indebted to the



kindness of that sect, bequeathed to its use the sum of FIVE THOUSAND POUNDS; and that your FATHER and you, long withheld the payment of the money, on the despicable pretence that the body, amongst which he was a preacher, and to whose kindness he was so much indebted, was not a body recognized by the law! I am not an Unitarian, Mr. Loyd, and have no religious sympathies in common with Unitarians; but I cannot believe that he who is not faithful in his trust to them, especially when the ties of gratitude are superadded to the ties of honour, can ever be faithful to a public trust.

A meeting characterized throughout by dissimulation might well end in ribaldry. The toast of "Mrs. Samuel Jones Loyd, and may she soon become the mother of a future representative of Manchester," might have come most appropriately from the lips of your guest Captain John Grimshaw, prolific as he is known to be in such sentiments—and may, for aught I know, have come appropriately enough from the man who gave it. You made it YOUR OWN by your reply, and sanctioned the presumption that the representation of Manchester is to become hereditary in the "House of Loyd"; Prevalent enough, we lament to say, is the leaven of toryism; prevalent enough is that commercial distress which drives tradesmen to the sweating-room of Jones, Loyd and Co.; prevalent enough is that respect for wealth which makes John Edward Taylor, and other slaves to Mammon, fall down and worship the golden calf. But there is still enough of independence in Manchester to save it from the deep degradation of becoming a rotten-borough in the hands of Samuel Jones Loyd, though he be worth a million of money. The electors of Manchester know you, Mr. Loyd, as an opponent of the measure which has enfranchised them; they know you as the enemy of that mode of voting which would secure them the free exercise of their newly-acquired and highly-valued privilege; they know you as adverse to the repeal of that act which prevents their frequent exercise of the elective right; they know you as adverse to that free trade, and especially to that free trade in

corn, which would give full employment to their capital, and full remuneration to their labour; they know you as friendly to that system which calls on a man to do violence to his conscience by paying for the religion of another; they know you, in short, as thoroughly imbued with the principles of toryism, rendered doubly hateful, by the attempt to array them in the garb of liberality, and knowing all this they will not be besotted enough to entrust their interests to your care. If you would really consult the dignity of the "house of Loyd," which consists in mens saying as little about it as possible, RETIRE! Manchester is not yet sunk so low in virtue and intelligence as to chuse a representative who has no better recommendation than overgrown wealth, and consummate hypocrisy.

ITHURIEL.

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ITHURIEL'S SECOND LETTER TO MR. LOYD

WILL APPEAR IN

*The Manchester Times, of Saturday next,*

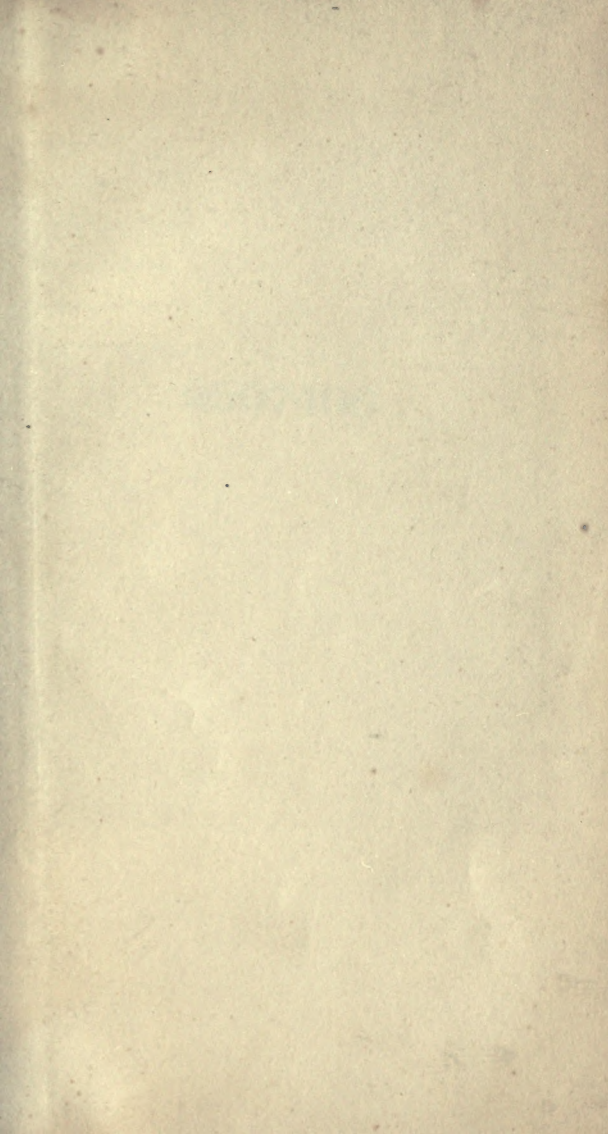
*October 27th, 1832.*

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